

FACULTY AND STUDENTS, MANITOBA COLLEGE

Manitoba College



Published on the Occasion of the
Fiftieth Anniversary of the Founding
of Manitoba College, November, 1921.

BEING AN ACCOUNT

of Her Achievements, Past and
Present, and of Her Contribution to
the Growth and Development of
Western Canada and to the Progress
of Presbyterianism,

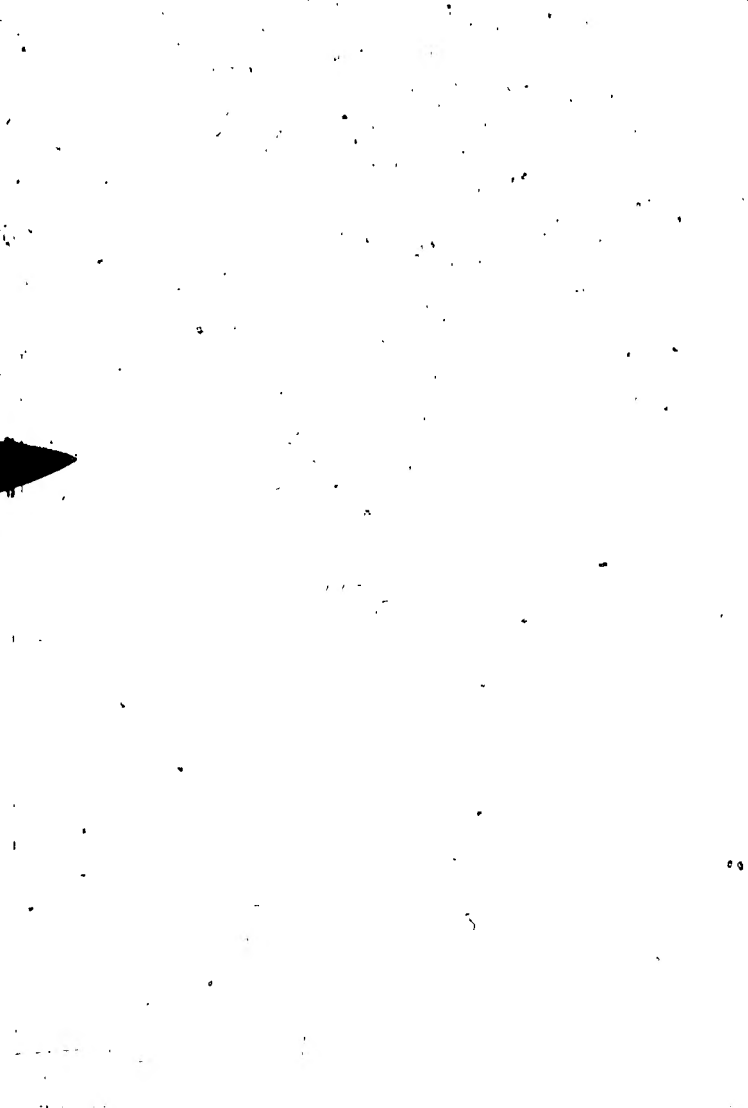
INCLUDING

a Report of Proceedings and Addresses
of the JUBILEE CELEBRATION
November 14th to 20th, 1921.



Published under Direction of
REV. PRINCIPAL JOHN MACKAY, D.D.

Compiled and Edited by
W. G. Rumball D. A. MacLennan
A.D. 1921



DEDICATED TO
Dr. George Bryce
and his associates, by
whose broad vision
and unselfish labors
Manitoba College was
founded.





Introductory Note



This little book has been prepared in the hope that it may help to preserve in concrete form the record of the sacrifices and satisfactions of those frontiersmen of the faith, who were endowed not only with a vision of a great educational institution lighting and leading the way to the civilization that was to be, but with the power to realize that blessed ideal. It cannot claim anything like completeness, but if it brings forth grateful appreciation at the memory of this remarkable achievement it shall not have been in vain.

The Editors desire to express their appreciation of the co-operation of many friends, and to acknowledge the courtesies generously rendered by the various contributors.

In particular, Rev. Principal MacKay, and the professoriate of Manitoba College have given liberally of time and counsel.

To Dr. G. A. Johnston Ross, of the Union Theological Seminary, New York City, we are indebted for permission to use the manuscript of his address, "Preaching in the Coming Age."

WILFRID G. RUMBALL

DAVID A. MacLENNAN





REV. GEORGE BRYCE, D.D., LL.D.
Founder 1871
Professor 1871-1921

Dr. George Bryce

Manitoba College has had the good fortune to enjoy in her jubilee celebration the presence and addresses of Dr. George Bryce who, fifty years ago, laid the foundations of the infant college on the banks of the Red River.

Dr. Bryce was born on the 22nd of April, 1844, at Mount Pleasant, near Brantford, in the Province of Ontario, the son of parents who had come from Perthshire, in Scotland, to make their home in Canada. After preliminary training in the local public and high school young George Bryce went to the University of Toronto in 1863, and followed this, after an interval of teaching, with a course of theological study in Knox College. His university and college career was marked by high distinction in the way of honors, scholarships and medals.

His first church work after graduation was as assistant in Chalmers Church, Quebec, but he had served there for less than a year when he was called to proceed to Winnipeg as the first professor in the new college which the Presbyterian Church was about to establish in Manitoba. He arrived in Kildonan in October, 1871, and entered upon the work to which he has since given his life. It was work admirably suited to his tastes—the work of teaching, organizing, carrying on church services, the investigation of historical records and the writing of books. In all he displayed the cheerful energy and the capacity for getting things done which mark the typical Westerner. The list of books and pamphlets Dr. Bryce has written would almost fill the space allotted to this article; there is room to mention only "Manitoba, Its Infancy, Growth and Present Condition"; "History of the Canadian People"; "History of the Hudson's Bay Company", and the "Life of John Black of Kildonan".

The honors and titles which Dr. Bryce possesses give an indication of his versatility. He received the degree of LL.D. many years ago from the University of Toronto, and a few weeks ago a similar degree from the University of Manitoba; he possesses the degree of D.D. from Knox College. He was the first moderator of the Manitoba Synod in 1883 and was moderator of the General Assembly in 1902; President of the Royal Society of Canada in 1910 and a member of the Royal Commission on Technical Education, 1909 to 1911.

No slight degree of Dr. Bryce's usefulness has been due to Mrs. Bryce, who came to Winnipeg as a bride in 1872 and who, until her death, rather more than a year ago, was a genuine helpmeet to her husband and a woman whose life was full of good works for the city of her adoption.



REV. JOHN MACKAY, D.D.
Principal 1919

The Principal's Message



It is well for young nations to cherish every bit of history they possess. The future rests upon and grows out of the past, and that institution or nation will best avail itself of its future which most reverences and best understands its past.

The Jubilee of Manitoba College has enabled its friends to know how great it is in graduates, in staff, in traditions and in the affections of its constituency. Fifty years is a long time in the history of the New West, and through all that time Manitoba College has stood as a centre of light and leading in the heart of this great new land.

The greatness of a college consists not in its buildings nor in its endowments, but in the character and attainments of the men and women who teach and are taught in its class-rooms. One had only to recall the names of Bryce and Hart, of King and Patrick, of Baird and Kilpatrick, and to look around on the leaders in law, and medicine, in business and education, in the church and public life of the community and nation, who gathered at the Jubilee Celebration, to realize how rich in this respect old 'Toba has been and still is.

Her Jubilee year came at a time when all the world was asking of its institutions, "What have you done, what can you do for the New World which is slowly rising from the ruins of the old?" Manitoba College now knows that she can answer: "We have produced, we can produce intelligence and character, and intelligence and character are the two prime requisites of a better, happier world."

With hearts full of gratitude to our Lord and Master, and a deeper faith in Him than ever before the Old College steps out with new courage and new consecration into the unknown future.



RIGHT REVEREND C. W. GORDON, D.D., LL.D.
Moderator of the General Assembly

The Moderator's Message



This Jubilee Celebration of Manitoba College recalls how those Selkirk Settlers of fifty years ago were true to their blood strain. The mark of Scotland upon our civilization is the mark of a disciplined mind and a regnant conscience. The Church and the School constitute the hall mark of civilization of the Scottish type. The educated and right doing man is the finest product of this race.

Those men from the land of "high thinking and plain living" registered their devotion to their educational and religious ideals in ways open to them in those days of trial and privation. For forty years they sent their cry across the Sea to Mother Church for a man to preach the Gospel to them, but in vain. They could not make a Minister and so they went without one. But they could make a School, and from the day they left their native land, yes, even on board their wind driven vessel ploughing for many weeks its devious course across the tumbled seas, they established their first School, and, having a School, they could not be denied its natural and logical result, a College. Both School and College they needed for their intellectual self-respect, but very especially for the supply of the deepest and finest of all their deep and fine passions, the passion for pure religion.

And these are the eternal demands of our civilization, that men should be taught the truth and that men should be disciplined in loyalty to their obligations to man and to God.

Education and religion cannot safely be divorced; for education without religion only sharpens weapons for the murderer and the thief, and religion without education forges chains for superstition and tyranny.

We do well, therefore, to recall with grateful pride today how the men of our race and faith, true to racial instincts and traditions, keen of mind and strong in heart, planted their School, and, when they could, their Church, upon the banks of the Red River, fifty years ago.

A noble succession of religious educators gather

round the name of Manitoba College, beginning with Black, preacher, pastor, saint, who first saw and planned the scheme; Bryce, still with us to receive the tribute of affection and gratitude from the sons and daughters of Manitoba, tireless of effort and energy; Hart, beloved, faithful, lofty in ideal, the real-souled gentleman; King, scholar, worker, administrator, man of conscience. These, the original four, we delight to honor today. Their story will doubtless be told in other pages of this book, as it already has been written in letters ineffaceable on the pages of the lives and characters of men dwelling in this Western country. With them are associated others whose labors and sacrifices are embedded in the institution whose name we honor today.

We are the heritors of their vision, their faith, their toil, and to their name and service we owe it that this vision, faith and toil of theirs should not fail of full fruition. They kindled the torch, sheltering with their strong hands the flickering flame from the prairie blizzards, they kept that torch alight through many storms, and so passed it all aflame to us. Shall we, dare we, let die that flaming torch? God forbid. We cannot so shame our race and our faith.

The institution, like all living organisms, will continue to adapt itself to its environment of time and circumstance, but it is ours to see that its vitality is nourished and kept strong, nourished and strengthened by the gifts of us whom it lives to bless. It is ours to see that it is not allowed to feel the deadening pinch of poverty, nor can we refuse it our richer treasures in the gifts of our sons and daughters.

The Jubilee we surely cannot let pass without establishing some permanent pledge of our gratitude, our faith, our devotion.

The men of those great days, now long gone, proved themselves worthy of their opportunity and their time. To us it falls to prove ourselves worthy of richer opportunity and greater times; for today, more than in those days, there is need of clear thinking and righteous living; today, even more than then, we need the leadership of men, clean thinking and strong of heart.

Let us believe that, great as is the past of our College, its greatest days are still before it, and that as it served worthily the generation of its founders so it will continue to serve worthily the succeeding generations of those into whose trust it has been given.



REV. ANDREW BROWNING BAIRD, D.D.

Professor 1891-1921

Acting-Principal 1911-1919

Dr. Baird

The name of Dr. Andrew Browning Baird is inseparably associated with Manitoba College. For thirty-four years he has been on its staff, for the first three years as Lecturer and thereafter as Professor of History. The thousands of students who have sat in his classes have felt the imprint and the inspiration of a ripe and profound scholarship, tempered and directed by a nature rarely but beautifully unselfish, sympathetic, forbearing and generous.

Dr. Baird was born of Canadian parents in 1855, at Motherwell in Western Ontario, a countryside as sweet and cheerful and substantial as ever charmed the eye of man. He is the eldest of twelve children and his home was a model of industry, frugality and piety. A daily trudge of more than three miles to a country school, with Saturdays spent in classical studies at the local manse, a longer trudge to the High School at St. Mary's and a year at Upper Canada College, fitted him to enter Toronto University, whence he graduated with much distinction in 1877. A course at Knox College with more prizes and scholarships, a course at Edinburgh where he won his B.D., and a farther finishing course at Leipzig, equipped this young Canadian of excellent parts for the best pulpits of Older Canada. But with characteristic disregard of personal ease and self interest, he volunteered for service at Fort Edmonton, then a far flung frontier settlement that could be reached only after weeks of arduous travel. Here he spent six fruitful years and played a large part in laying broad and deep the foundation of Presbyterianism in Northern Alberta. He came to Manitoba College in 1887, and for four years combined the duties of a full-time instructor with the pastorate of Augustine Church.

A man of Dr. Baird's broad humanity and wide interests cannot be confined within narrow limits. Always sedulous in the discharge of his daily duties as Professor, Librarian, and Treasurer, he has yet found time to become an expert numismatist and to mingle among those congregated for social pleasure and improvement. He has held many high positions and has adorned them all. As Master of the Masonic Lodge, as Head of his College, as National Moderator of his Church, he has commanded universal admiration, respect and affection. He has unusual gifts as a pulpit orator. The six minute sermonettes that he has delivered of late years to college students are marvels of elegant diction, lucid logic and fervid force. The process of the years has whitened Dr. Baird's hair, but his outlook and his spirit are still young. Manitoba College may confidently continue, for many years to come, to rely on him as a strong tower of sound judgment, ripe wisdom and sweet reasonableness.



THE STAFF OF MANITOBA COLLEGE

Professor A. B. Baird, Professor F. W. Kerr, Principal John MacKay, Professor E. G. Perry,
Professor J. D. Fleming

Tutors—W. G. Rumball, R. E. Cribb, Rev. C. B. Kerr

Faculty Greetings



REV. ANDREW BROWNING BAIRD, D.D.

"I accede with pleasure to the request of the editors for some personal reminiscences of Manitoba College. It rather staggers me to think that this is the thirty-fifth session of my connection with the college, but each has had its own peculiar interest and I would not willingly give up the memory of one of them. Those were great days; even if not as strictly academic as they are now, when the corridors were thronged by students in the preparatory department; when the professors began at nine o'clock in the morning, and with the exception of an hour for luncheon, taught till three in the afternoon; when it was my lot to teach no less than six languages—Hebrew, Latin, Greek, English, French and German, although happily not all in the same session; when Manitoba College won the Intercollegiate football championship for nine years in succession, and when the college slogan, which now enlivens university gatherings, was being yelled into shape. Best of all was to be under the influence of Dr. King, whose noble gifts of teaching and of inspiration still abide as a sacred memory to all of us old-timers."



REV. PROF. F. G. PERRY, B.A., Ph.D.

"And we all praise famous men—
Ancients of the College;
For they taught us common sense—
Tried to teach us common sense—
Truth and God's own common sense,
Which is more than knowledge!"

Today we are scattered far and wide. There is not one of us but cherishes in his heart feelings of deepest gratitude towards dear old 'Toba.

We have but to close our eyes and in a moment we are sitting in the big class-room again waiting for morn-

ing prayers—I can still hear the reverent voice of Dr. King reading from Titus one of the ideals of his own teaching, "For the grace of God, that brought salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." I still can hear the cheerful voice of Dr. Bryce thanking God for His mercies, and praying that the foundations of this new land might be laid in justice and righteousness. I can see still on the other side of the platform the kind face of Dr. Hart, whose love to his students was like that of a father to a son, while close beside him sits Professor Baird, the embodiment of strength in repose, utterly unconscious that he daily bears the burdens of two men. And there on the front bench, as though he were one of us, A. M. Campbell—the beloved "A.M."—whose joy it was to help any one who appealed for aid. Thoroughness, breadth, toleration, kindness, industry, helpfulness, sincerity, truthfulness, and reverence, these men taught us, day by day, by word and act and life.

'Wherefore praise we famous men
From whose bays we borrow—
They that put aside Today—
All the joys of their Today,
And with toil of their Today
Bought for us tomorrow.'



REV. PROF. J. DICK FLEMING, M.A., D.D.

"From the beginning Manitoba College has stood for sane and progressive scholarship, and under the guidance of its Board has kept abreast of the changing religious situation. While we are today looking back with pride on modest beginnings, the College is not inclined to rest on its past laurels, and still less to preserve moribund theological traditions. Rather it seeks to combine reverence for the past, with a forward movement all along the lines of the Church's faith and life. Our motto—the motto of students and professors alike—may be expressed in the words of Edwin Hatch:

'Though you may believe that I am but a dreamer of dreams, I seem to see on the far horizon a Chris-

tianity which is new but old, which is not old but new; a Christianity in which the moral and spiritual elements will again hold their place, in which men will be bound together by the bond of mutual service, which is the bond of the sons of God; a Christianity which will actually realize the brotherhood of man—the ideal of its first communities.”



REV. PROF. F. W. KERR, B.A.

“Swift!—to the head of the army! Swift! Spring to your places! Pioneers, O Pioneers!”

During Jubilee Week the men who heard the day-break call took their rightful places in the seats of highest honour. Men from many parts, now grown old in service, sat together as in their student days, and once again there came a mighty effluence of life, from lives now hidden in the Unseen, to work its spell upon them. What a phalanx they had formed to capture this new land for righteousness! What marvels of development their eyes beheld!

‘For it rarely stirs the blood
To see cities in the bud,
And to feel a nation growing
Out of sticky prairie mud.’

Yet opportunities just as great await the men of pioneering power today, await us to whom they handed the commission. Would they were young again and by our sides!

Upon foundations laid by them and their comrades, is now building a great University. So long as the two-fold aim of their lives—scholarship and character—remains as the objective in higher education in this Province, their spirits go marching on.

The College that they gave their lives to found, has safely passed the crisis of transition, and is now putting on once again her beautiful garments of successful service. May there never fail to guide her, men of the sterling qualities of her founders; and may there never fail to sustain her, the unfaltering loyalty and unsurpassed distinction of her early sons.”

Miss EDNA SUTHERLAND, Dean of Women

"A record to be proud of. Such was the feeling of everyone who attended the meetings in connection with the Jubilee Anniversary, where tales were told of heroic struggle, unflinching optimism, of self-sacrifice, for the best interests of the community educationally, and of treasured memories of leadership which seemed to lack none of the qualities which make for the training of great character.

"Listening to that history, hearing the records of students who have gone forth from these halls, and who have lent distinction to every profession they have entered, gave one a feeling of great pride in being privileged to be associated with such work and such aim; and gave confidence in the future which is opening under leadership of great purpose and vision."





REV. THOMAS HART, D.D.
Professor 1872-1909

Manitoba College



In the fall of 1921 Manitoba College, the first Presbyterian College west of the Great Lakes, celebrated its fiftieth anniversary from November 14th to the 20th. It has the singular distinction of still having on its staff, though now relieved from the active duties of his chair, the founder of the College and its first professor, the Rev. Prof. George Bryce, D.D. As associate founder of the College and one of its first teachers, must always be

coupled the name of the Rev. John Black, D.D., who also enjoyed the distinction of belonging to the first graduating class of Knox College, Toronto, and of being the first Presbyterian minister in Western Canada.

North of Winnipeg, four miles from its City Hall, stands Kildonan Church, a unique building, the exact replica of the Parish Church, Kildonan, Scotland. The lime and limestone out of which it is constructed were secured from Stony Mountain by the Scotch settlers, whose children largely compose the present congregation. When this building was completed, the old mason who superintended its construction and had made his work a labor of love, is said to have remarked, "There, keep pouther and ill hauns off her an' she'll staur for a hunner years an' mair." The faithful band that called Dr. Black to be their pastor in 1851 and built Kildonan Church in 1854, not only helped to build Manitoba College in 1871, but supplied its first classes with pupils.

Previous to the coming of Dr. Black, the Kildonan settlers in educational matters had taken advantage of the Anglican schools at St. Johns and at the "Elms" on the east side of the Red River, almost opposite the old church. Later, a school was started upon the west side with Mr. Alexander Matheson as its first teacher. True to the ideal of John Knox, that beside the parish church and manse should stand the parish school, John Black saw to it that this tradition should not be neglected in his field. In 1852 that school was completed, which was soon known as not only one of the best equipped, but also as one of the best taught in the Red River Settlements. In his own study the pastor gave "lads of pairs" such assistance in Classics and French as would enable them to enter colleges in the eastern provinces. Donald Fraser, Alexander Matheson and James Ross were three that went to Toronto to complete the education begun in the Kildonan School and Manse.

Convinced that the Presbyterian cause could not prosper as it should unless it had a college of its own in the West, Dr. Black urged that there should be steps taken towards starting such an institution. A provisional Board, having circulated a prospectus throughout the Province of Manitoba, in the fall of 1870, secured such support for the scheme, that they applied to the General Assembly meeting at Quebec in 1871 to permit them to found such an institution. Their prayer was granted



REV. JOHN MARK KING, D.D.
Principal 1883-1899

and the Rev. Prof. George Bryce, M.A., was sent out as its first professor that summer.

As the college building was not yet completed, during the winter of 1871-2 the classes were held in an upper room of Mr. Donald Murray's house not far from the Manse. During the summer of 1872 the Rev. Thomas Hart, M.A., joined Prof. Bryce and at the open-

ing of the fall session began his duties as Professor in Classics and French, work which he carried on with thoroughness and distinction till his retirement in 1909. The new building, now completed, was built of logs covered with siding. In it were class-room space and a residence that provided for the students between 1872-4.

In the fall of 1874 the college was removed to a house in the 'northern part of Winnipeg,' on the south-east corner of Main and Henry Streets, the property of Mr. Robert Munro. This change was necessitated by the fact that the City of Winnipeg had developed much more rapidly than the Kildonan settlement. Mr. Black, fearing that the new institution might suffer if removed from the community out of which it had grown, appealed to the General Assembly. A commission consisting of the Church fathers, Dr. Cochrane of Brantford, and Dr. Ure of Goderich, approved of the transfer. Mr. Black, though naturally disappointed, not only deferred to their judgment, but later helped in teaching a little band of theological students in Winnipeg as he had done previously.

Through the efforts of the Rev. James Robertson, after the Union of the Presbyterian Churches in Canada at Montreal in 1875, sufficient funds were collected to purchase a building on the north-west corner of Main and Henry Streets, where now stands the Bell House, then known as the Franklin House. From 1875-82 this frame structure was the home of Manitoba College. It was during this period of its history that the college became affiliated with the University of Manitoba, which was established in 1877, though at first only as an examining board. In the work of founding the University, Dr. Bryce, Dr. Hart and Dr. Robertson took a prominent place. To Manitoba also falls the honor of having prepared the first graduate of the University, Mr. W. R. Gunn.

The present site of the College was purchased in 1881 from the Hudson's Bay Company, and during the same year the Marquis of Lorne laid the corner stone of what is now the front part of the College.

As the new building was not ready for classes till the following autumn, the School Board of Winnipeg kindly granted the use of the Louise School for the Winter session of 1881. This school has since been



REV. WILLIAM PATRICK, D.D.
Principal 1900-1911

removed, but stood a block east of Main Street on Market Street.

Previous to 1883, Manitoba College had been an Arts College only, though with the co-operation of Mr. Black and Mr. James Robertson it had also been able to prepare men in Theology. As five students had completed their theological course in 1883, the Presbytery of Winnipeg and the College Board requested the General Assembly to establish a Theological Department

in the College. This was granted and Dr. King was sent out as Principal of the College and Professor in Theology, beginning his duties in the autumn of that year. Despite the depression following the collapse of the "Boom" in 1882 and the Riel Rebellion in 1885, under his careful management the College made steady progress. When Wesley College was founded in 1888 a system of co-operation was inaugurated between the two colleges, which has since proved to be the beginning of a teaching University. In 1890 the University, having secured suitable quarters for the experiment, the three colleges—St. John, Wesley and Manitoba, authorized their Science professors to co-operate in giving common lectures in their respective subjects. Dr. Baird, who as lecturer had been assisting Dr. King in some of the theological work, was appointed Professor of Hebrew, Introduction and Church History in 1891.

The College Board in 1892 was once again compelled to make provision for its ever increasing body of students. By making a substantial addition to the rear of the old building, it was able to double the residence and class-room accommodation. Beginning with the spring of the following year the Theological classes were carried on during the summer months. This was done that the mission stations, supplied by students, might not be vacant in winter when these returned to their eastern colleges. As this entailed a very heavy work upon the staff, who also had much Arts teaching to do in the winter time, it was discontinued in 1902. In the spring of 1899 Dr. King died, leaving the College which he had found deeply in debt, not only free from liabilities, but with the nucleus of a good endowment. The same year Dr. Kilpatrick was appointed professor of Systematic Theology and Apologetics, and early in 1900 Rev. Dr. Patrick as Principal.

As a fitting memorial for Dr. King, the Board undertook, with the consent of the General Assembly, the task of raising \$50,000 to endow a chair in N.T. Exegesis, his favorite subject. This project was successfully carried out, and Dr. Patrick was the first appointed to fill it. In 1905 a chair in Old Testament language and literature was added to the Theological Faculty, and Dr. Perry, a graduate of the College, received the appointment. In 1907, the Rev. J. Dick Fleming, D.D., was



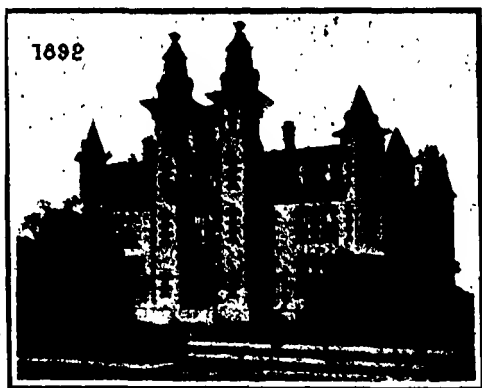
called to fill the vacancy caused by the removal of Dr. Kilpatrick to Toronto.

In 1909, the Rev. Dr. Bryce and Rev. Dr. Hart at their own request were relieved of the active duties of their chairs which they had filled since 1871 and 1872 respectively. In recognition of their faithful services to the College and the Church they were granted the status of Honorary Professors. The following year Mr. F. W. Clark, a student of Dr. Hart's and Lecturer in Classics was appointed as his successor in the Chair of Classics.

The Rev. Principal Patrick, a man of great erudition and a most powerful advocate of Church Union, died in September, 1911. During his regime the College sustained its best traditions for sincere, fearless and intense scholarship.

From the death of Dr. Patrick in 1911 till the appointment of Dr. McKay as Principal in 1919, through the troublous period of University reconstruction and the Great War, the activities of the College were guided by the Rev. Dr. Baird. With his approval in 1912 the Board agreed to drop the Matriculation Department, which hitherto had been necessary for students from those parts of the Province where there were no high schools. Owing to the establishment of a large number of these in many various rural communities, it was found that this expensive department was largely recruited from city youth, who preferred the life of the College to that of the collegiates. As this mixture of immature with older students was detrimental to the development of self-government in the Arts Classes and as the right solution of the problem of such immature youth was the establishment of a Presbyterian Boys' School in Manitoba, the Board did not hesitate to take a step which time had proved to have been amply justified.

In 1914 the Board took the still bolder step of handing over to the University not only its large body of Arts students but its Arts staff. This was done not because of any financial stringency but because it recognized there could never be an efficient University in this Province if the stronger denominations segregated their students in their own colleges, and that there would be no hope of assimilating the children of foreign immigration to Canadian ideals, unless in common



class-rooms they came in contact with the moulding influences of youth upon youth. The phenomenal growth of the University even during the period of the War has proved the sanity of this step.

Realizing that if the Church is to give its people right guidance in the pressing problems of today such as Poverty, Efficient Charity, the Care of the Immigrant, the Feeble-Minded and the Criminal, Capital and Labor, her future ministers need careful instruction with regard to these topics, the Board for the first time in the Canadian Church created a department of Social Ethics and in 1915 appointed the Rev. J. W. McMillan, D.D., as its first professor. Since the removal of Dr. McMillan to Toronto this work will be carried on by the new Principal and special lecturers.

The residence of the late Principal Patrick was acquired by the Board in 1912 for the purpose of providing a ladies' residence for the daughters of Presbyterian homes. This action was in accord with the purpose of the Board to co-operate with the University in providing carefully supervised residences, where young people, both male and female, attending the University, might do so and yet not lack the sympathy and guidance of a Christian home. The Board is prepared to provide tutors in residence who will supervise the studies of those needing such assistance as is done in the Universities of Sydney and Melbourne, Australia.

Since the coming of Principal MacKay in 1919 the vigorous policy of Dr. Baird has been continued. To Miss Edna Sutherland, now Dean of Women in the College and Lecturer in Public Reading and Speaking, has been entrusted since 1904 the training of the students in these important branches.

To meet the demand for more efficient instruction in Religious Education not only has the Board provided special courses for lay workers and deaconesses but last year appointed the Rev. F. W. Kerr, Professor of the Department of Religious Education and Pastoral Theology. It is the intention of the Board to make an appointment to the Chair of New Testament Language and Literature in the immediate future, thus filling the only vacancy in its Theological Faculty.

When the military authorities found it necessary in 1918 to secure quarters for a vocational school to

instruct partially disabled soldiers, the Board granted them the use of the College for this purpose. Through the courtesy of the Board of Governors of the Provincial University, provision was made for carrying on the work among the small number of students that were left through inability to enlist, in the University class-rooms. Accommodation for the library was provided in the upper gallery of the Law Library through the kindness of the Law Society.

A temporary residence was provided for the male students in the Manse of St. Andrew's Church until the College building was returned in the Autumn of 1920.

The emblem chosen by the Board for the College seal was a bunch of grapes with the motto "Floreat." That this prayer has been fulfilled in all stages of its development has been due largely to the loyal and unselfish co-operation of many, whose gifts, labors and sacrifices are blessing a day which some of them have not been spared to see. This is especially true of those who came to the assistance of the College as lecturers and tutors or helped as visiting professors during the Summer Sessions.

One reason the College has been able to keep in close touch with its constituency, and when necessary to make daring innovations, is due to the fact that from its inception the Board has been recruited from some of the most earnest and virile members of the Presbyterian Church in the West. The following gentlemen have guided the deliberations of the Board as Chairmen: Mr. A. G. Bannatyne; Sir Thomas Taylor, late Chief Justice of Manitoba; The Honorable Colin H. Campbell, late Attorney General of Manitoba; Sir William Whyte, late Vice-president of the C.P.R.; Mr. George H. Crowe, and Mr. J. H. G. Russell.

Though there are many proofs that Manitoba College has not toiled in vain at the task of training aright the youth of this new land, there is none more potent than this. From her halls there went forth to foreign battlefields more than two hundred men, who not only served with high distinction but showed in the face of Death that still, for courageous souls "Dulce et decorum est pro patria mori."

—E. Guthrie Perry.

The College Extension Work



When the new Principal was appointed a couple of years ago, probably the outstanding feature of his policy was that of multiplying the points of contact between the College and the people. This policy met with the unqualified approval and co-operation of the members of the Faculty, with the result that on practically every Sunday some professor is found preaching in some rural congregation; and during the summer months Presbyteries have been visited, and institutes, retreats and conferences held extending in each case over several days.

At the same time the College curriculum was extended to cover new fields of work. Up to 1920, Western girls had been compelled to travel to Toronto for training in church-work. Now, enthusiastic classes of women are assembled in Manitoba College, preparing themselves to be deaconesses, church-secretaries, social service workers, and foreign missionaries.

It is interesting to note that, as Manitoba College was the first of the Canadian Presbyterian Colleges to appoint a Professor to the important chair of Social Ethics, so she was also the first to appoint a Professor of Religious Education.

In this department, evening classes for the training of Sunday School teachers have been conducted for the past three winters, and with such increasing interest, that during the present term the class-rooms and Convocation Hall have been taxed almost to capacity. With a view to extending the scope of these classes, a five-year correspondence course is now offered to teachers outside of Winnipeg. This course leads to a Manitoba College Teacher-Training Diploma.

Probably the most note-worthy extension of all has taken place in the post-graduate department. A number of students are taking this work intra muros, but well over a hundred extra-mural men are at the present time enrolled in the various courses leading to the B.D. degree, and taking regular examinations under the direction of the faculty. This is the largest post-graduate enrollment in the history of the College.

—F. W. Kerr.



MISS EDNA SUTHERLAND
Dean of Women

Women's Department

The department for training women for home and foreign missions, social service, deaconesses and church secretaries is now in its second year, and is probably even more successful than was anticipated.

Fourteen students are now in regular attendance, and many more have made application for next year.

The course is one to appeal to all women eager for service in the great work of the church—for it aims at

all-round development and follows the ideal method of uniting practical and theoretical training.

Not only do these students attend the regular lectures of the College, but they are given courses in stenography, physical culture, first-aid, home-nursing, dietetics; and, according to their individual requirements, work under experienced leadership in church, mission or social service connection in the city during the college term.

In the summer vacation last year two young women were given charge of Home Mission fields in the province, and excellent reports have been received of their services.

Several more students have volunteered for similar service next summer.

In every phase of college life, play as well as work, these women take their share and show fine spirit and an infectious enthusiasm.

We feel it is a great work the college is doing for the church through this department.

The Residence, also, at 35 Kennedy Street, is proving, as hoped, a great success, not only in providing an ideal home for out-of-town students (some of whom would not otherwise have come to Winnipeg but gone elsewhere, where University student-residences are recognized as a necessity), but it is also proving a great educational factor, where lessons are learned even finer than those gained through books and class-rooms alone.

Here too, as in the College, the finest possible spirit prevails among the students, fifteen of whom are attending the University.

The Dean of Women is assisted in keeping conditions for the best results in the Residence, by a student council, who are most faithful in their duties, and who show a high sense of their responsibilities.

The house is filled to capacity, and there were more applicants, from University students, than could be accommodated.

One of the finest educational influences in the Residence is that the students are frequently brought into intimate social contact with men and women of distinction, who are invited to share the evening meal and to talk informally to the students afterwards.

The home-nursing and first-aid classes are conducted in the Residence, and the College is indebted for the



THE LADIES' RESIDENCE

splendid instruction being given in these courses to Miss Jeffries and Dr. Ellen Douglas, to whose interest and kindness we owe very much. Their services were gained for us through the courtesy and co-operation of the Red Cross Headquarters, and the Provincial Board of Health.

—Edna Sutherland.

Presbyterianism in Western Canada

Although the Presbyterian Church was not the first on the ground in Western Canada, it had a great advantage when it did come, in that the Hudson's Bay Company's chief recruiting ground for officers and men was in the north and west of Scotland, and these sturdy sons of Orkney and of Skye were not only Presbyterians to begin with, but they stuck to their faith in most cases to the end of their days. The trading company as an English corporation favored the Episcopal Church and sent out clergymen of that denomination, but the Highlanders who came in 1811 and the following years, while they attended the services of the English parish church, kept to their own faith and to the number of 300 threw in their lot with the Reverend John Black when he came from older Canada in 1851. A church and manse were at once built and very soon additional services were established in outlying places on the banks of the Red and Assiniboine Rivers. The Reverend James Nisbet, who had already done fine missionary service in Central Ontario, joined the Red River staff, and in 1866 moved on westward to establish the first mission of the Presbyterian Church among the Indians of the Plains, and found the community which afterwards grew into the city of Prince Albert. The Red River settlers, like their Scotch forebears, placed a high value upon education and established a parish school for themselves which gave a sound education to the boys and girls of the settlement, and in addition prepared aspirants for entrance upon study in the eastern universities. But Dr. Black looked for something greater than this and agitated for the founding of a college. This institution under the name of Manitoba College came into existence in 1871, with the Reverend George Bryce as its principal teacher, and with Dr. Black and one or two others giving such help in the classes as they could. The Rev. Thomas Hart arrived in the following year and was the second professor to give full time to college work. These two men, then in the prime of vigorous

health, did two men's work in the college classes and besides gave valiant service in the establishment of home missions among the settlers who were coming in increasing numbers each year. The Knox College Students' Missionary Society took an active share in manning new fields. The Home Mission committee of the Canadian Church strained every nerve to overtake the work. A Presbytery was organized and orderly steps taken for the organization of new missions and for the encouragement and supervision of those already in existence. But it soon became obvious that men already more than burdened with their own work could not supervise effectively missions reaching as far west as Battleford and as far east as Fort William, points from which an answer to a letter could not be received in less than nine weeks. The new Presbytery, therefore, petitioned for the revival of an office which had existed in the Presbyterian Church in John Knox's day—the office of superintendent, and in 1881 such an office was created and Dr. James Robertson was appointed as the first incumbent of the position. He was not to have any supervision over ministers already in office, but was to devote himself to the exploration and organization of new territory and to the guidance and help of such fields as were not fully manned. This policy, although viewed with much misgiving in some quarters as being in effect the appointment of a bishop, proved a brilliant success, and Dr. Robertson, by his abundant labors, his organizing gifts, his ability to cheer the men on the outposts and to enlist the co-operation of well-to-do helpers in the east, became indispensable to the work of the church. And now the business of superintendence is carried on by half a dozen men in the territory once covered by him, and the institution has spread, with great advantage to the Church, to the more sparsely settled regions of older Canada.

The influx of population from older Canada and from Great Britain made necessary some further steps in the way of organization, and in 1884 the Presbytery of Manitoba, which had included everything from Winnipeg to the Pacific Coast, was divided into three Presbyteries—Winnipeg, Brandon and Rock Lake—and the Synod of Manitoba and the North West Territories was erected, Dr. George Bryce being the first Moderator. This process of subdivision went on year by year until

there are now four Synods, one for each of the western provinces, and thirty-seven Presbyteries.

The physical hardships endured by the early ministers in common with the early settlers, were unavoidable in a country where the climate is severe and where the distances between settlements are great. The pioneer missionaries endured these hardships cheerfully and but seldom was there a word of complaint from delicately nurtured wives and sensitive children. The inevitable difficulties were greatly aggravated by the fact that salaries were low and were not always, even at that, paid in full. After many a lengthy and fruitless discussion, it was reserved for Dr. A. S. Grant, as General Superintendent of Missions, to recommend the bold step of guaranteeing the payment of every missionary's salary in full, the part which the field was unable to furnish to be made up out of Home Mission monies. The gradual increase of the minimum stipend which stood for many a year at \$750 and a manse, has worked itself up until now it is more than double that sum, and yet it is harder nowadays to persuade a young man to study for the ministry than it was in the old days when the minister was passing rich on the nineteenth century equivalent of forty pounds a year.

The beginning of Indian mission work at Prince Albert grew in course of the years into a large undertaking. Prince Albert itself proved so popular with white settlers that the Indians moved off to Mistawasis, some 80 miles westward, and there the Presbyterian Church has maintained a mission among them ever since. The first missionary to this reserve was the Reverend John MacKay, a native of the country and a powerful preacher in the Cree language. He had a fellow worker, like himself a missionary apprentice under Mr. Nisbet, the Reverend George Flett who, for many years, was the versatile and vigorous leader of religious activities among the Indians of Northwestern Manitoba. The interests of the Sioux Indians, refugees from Minnesota, were looked after by the Reverend Solomon Tunkansuicaye (his own grandfather), who for many a year made his headquarters on the Bird Tail Reserve, near the present town of Birtle. The man who has devoted the longest number of years and the greatest amount of enthusiasm to the Indian Missions of our Church is the Reverend Hugh MacKay, who settled among the Crees of Round Lake in the Qu'Appelle

Valley in 1884 and has ever since been a devoted friend and spiritual helper of the red man. The work of our Church among the Indians is carried on by day schools, by boarding schools and by evangelistic services, and some of the Indian communities have grown to such a status in Christian knowledge and Christian conduct that they compare very favorably with their white neighbors.

The establishment of provincial universities in the west gave occasion for the growth of the theory that each university centre should have a Presbyterian theological college, and in course of time Manitoba College in Winnipeg was supplemented by Westminster Hall in Vancouver, Robertson College in Edmonton and Saskatoon College for the province of Saskatchewan. These theological training schools have been followed by the establishment of secondary schools such as the Moose Jaw college for boys and the Alberta College for girls.

The work of the Presbyterian Church in the Canadian West has been abundantly blessed. It has, of course, received large accretions from without in the incoming tide of population much of which was Presbyterian, or well disposed towards Presbyterianism. It has also grown largely from people of other than Presbyterian birth who found it the first church on the ground or who were attracted by its evangelical message and its democratic government, so that now it stands far in advance of any other Protestant community in the matter of population, and recognizes in God's past goodness an urgent call to better service for God and country.

—Andrew Browning Baird.



REV. JOHN BLACK, D.D.

The Apostle of the Red River



Like so many of those whose names are closely identified with the history of the Canadian West, the late Dr. John Black came from Scotland. The parish of Eskdale-Muir, a wild hill parish in Dumfriesshire near the Border was his native glen. In a little white-walled house, that today, as then, stands cosily in a link of the hills by the banks of the Garwald Water, he first saw the light. Amongst the quiet peace of the hills his

childhood was spent. You who have not lived amongst them, cannot know the peace of the great hills, a peace broken only by the bleating of the sheep, the cry of the shepherd to his dog, the quick whirr of the startled grouse, or the lonely wail of the lapwing and the whaup. In the summer days, the scent of the blossoming heather, and the wild thyme fill the air. Beauty and strength lie all around.

It is a platitude to say that our early surroundings influence our characters; witness the quiet, grave, earnest men of the hill country, and John Black was of these. The strength of his native hills was reflected in his nature, and enabled him to face and overcome difficulties from which another might have shrunk. The sweetness of the long summer days amongst the hills, shone through his life, and endeared him in after years to those whom he served.

From his earliest years John Black was a student, and filled with a thirst for learning. The path of knowledge is called a flowery path, but to many the difficulties that have to be overcome ere the flowers can be gathered, are not few. With the indomitable energy of his race, young Black set himself to overcome them. He became a noted student of history and languages and acquired an extensive knowledge of Latin, Greek, French and Hebrew as well as of the great masterpieces of his mother tongue.

In 1841 the family left Scotland for the New World. By this time John had decided to enter the ministry and inducements were held out to him in connection with the Presbyterian Church in the United States. But though his father's family had settled in the state of New York, the old flag and the old traditions, tugged at his heart strings and the young student came north to finish his theological course in Canada. He was one of the first if not the first member enrolled in Knox College, Toronto, from which institution he graduated in theology.

It has been already stated that the path of knowledge for him was beset by difficulties—chiefly financial—something that will be appreciated by other students these days. For the encouragement of others so situated, let me draw a picture of three boys determined to secure an education. The setting is a small room, in the upstairs of a lodging house, the characters in the picture are John Black and his two cousins, David and

William Murray. None of them were burdened with money, but all were determined to succeed. They cooked their own meals in the little upstairs room, and depended largely for provisions on what could be sent them from home. Today the three are known as: William Murray, Judge of the Supreme Court of New York, Dr. David Murray, organizer of the Educational system of Japan, and Dr. John Black, the Apostle of the Red River.

When he had finished his course in college he turned his attention to the work of French Evangelization in Lower Canada, and for a few months he supplied Cote Street Church, Montreal, prior to the settlement of Dr. Donald Fraser. But though he had not yet realized it, his work lay in the far West, by the banks of the Red River of the North.

When the Selkirk settlers came out in 1812 they had been promised a minister of their own Presbyterian faith, but for forty years they had waited in vain for his coming. Wearily they had waited, but always hopefully and holding fast to the faith of their fathers with the unflinching loyalty of their Highland blood. At last their faith was to be proved as not in vain, though the minister who was coming to them had not been born when the promise was made. It is only fair to say that these Highland settlers owed much to the kindness and courtesy of the Church of England, whose leaders had modified their own service to suit the settlers who came to worship with them at St. John's during these years of waiting.

In 1851 an urgent appeal for a minister was made once more, this time to the Church in Canada, and at last their cry was heard and their prayers were answered. Mr. Black was chosen to go to them, and consented.

But the journey to the Red River Settlement was long and difficult, and the dangers that beset the traveller were not few. Quite different indeed to the journey from Montreal to Winnipeg as it is today. On the first of August, 1851, Mr. Black set out for the West. Two weeks by stage and steamboat passed ere he reached St. Paul, and still the plains had to be crossed. He was fortunate at St. Paul to meet with Governor Ramsay of Minnesota, who was going North to Pembina to make a treaty with the Chippewa Indians. The minister was allowed the privilege of travelling with the

Governor, and under an escort of twenty-five dragoons the plains were crossed in safety. Then came the journey on the Red River. Five weeks in all passed ere he reached his destination, where he was welcomed by Alexander Ross, Sheriff of Assinibola.

Great was the joy of the settlers when they learned that a minister had at last arrived. Through the long years they had remained faithful in the face of rebuffs and disappointments; but that night as they gathered round the family altar, their hearts overflowed as they sang the old, old Psalm:

"When Zion's bondage God turned back,
As men that dreamed were we,
Then filled with laughter was our mouth
Our tongue with melody."

In expectation of his coming some day, the settlers had begun to construct a manse, but on the first Sunday, after Mr. Black's arrival the people assembled as usual in the English Church, their new minister with them. But the following Sunday they met at the manse, three hundred men and women, at that beautiful bend in the river where the manse of Kildonan stands today, and John Black preached the first Presbyterian sermon delivered in the new land. That was a notable day for Western Canada. Great men were gathered there. The preacher was a great man, how great the years were to teach them, and there were great men too in the congregation, men of strong convictions with the iron of Calvinism in their blood,

"Holding fast the faith,
The faith their fathers sealed them,"

as they gathered round to sing the old Psalms and worship God according to their ancient ritual. And they were suited to each other, minister and people. The Highlanders took the Lowland minister to their hearts though he had not the soft north country Gaelic speech which they loved. There were to be many ups and downs as the years passed, but through fair day and gray day minister and people went hand in hand, loving and trusting each other.

The minister's parish lay along the banks of the river, for they loved the river, these lonely souls from the Highland glens. Their holdings had each a river frontage. It was their highway, summer and winter,

and so up one side and down the other the minister went. Out and in amongst the homes, admonishing, encouraging, cheering, ministering to the inmates as he alone could. For ten long years he worked alone save for help of the faithful body of elders he had gathered round him, and upheld by the loving care of his devoted wife, Henrietta Ross.

Soon after his arrival the congregation was fully organized, with a membership of forty-five and a Kirk Session of five elders.

Preparation was made for the celebration of the Lord's Supper. Amongst the Highlanders this is a solemn occasion and is looked forward to as an especially



Garwald Water, Eskdale-Muir, Scotland, on
the Banks of which John Black was Born

close approach to God. On December 13th, 1851, the people met for preparatory service, the tokens of admission to the Sacrament were carefully given out. The table was set, for the old method of course was followed. The table was covered with snow-white linen, and the communicants took their places in relays. The part each elder should take had been determined beforehand and the services following the Communion were rigidly carried out. It was a solemn day, that first Communion service in Kildonan. It was not only the first Communion service in the settlement, it was the first time the young minister had administered the sacra-

ment, the first time the elders had distributed the elements, and the first time for many who sat at the table, amongst them two old men, the one 87, and the other 99 years of age.

Having organized a congregation, it next became necessary to secure a church, and no temporary structure or makeshift would do for these granite men. The difficulties in the way were many. They had set their hearts on a structure similar to the one they had left in the parish of Kildonan in Scotland, and such they would have in defiance of difficulty. The stones for the building were brought in on sleds drawn by oxen, from Stony Mountain, the lumber was sawn by hand, but the church was built. It was finished in 1853, had seating capacity for five hundred and ten persons, cost one thousand and fifty pounds sterling. In addition the manse was completed, and when the buildings were finished there was not a shilling owing on either church or manse.

In 1853 Mr. Black went back to Canada. He had not yet decided to spend his life in the Red River colony. With innate modesty he was not sure that he was the right man for the place. But his people had no doubts, they knew and loved the man and urged his return. Sir George Simpson, governor of the Hudson's Bay Company, at that time supreme in the country, gave tangible proof of his esteem; the church authorities in Canada had no doubts. All these influences succeeded and he went back to resume the work he had so well begun.

In 1854 he married Henrietta Ross, daughter of the Sheriff. She proved a true helpmeet in all the manifold aspects of the minister's life. Her death in 1873, was a severe blow to the family of the manse, and greatly was she missed and mourned in the parish.

For many years of his ministry, Dr. Black was the only minister of the Presbyterian Church in the wide domain of Rupert's Land—a lonely sentinel, keeping faithful watch and ward on his far-flung outpost.

In the meantime, a school had been erected, but the minister with his keen educational outlook saw that soon it would be inadequate for the educational needs of the parish for instruction in the higher branches of learning. He wished to see a Presbyterian college on the banks of the Red River. In his own study he gathered round him the brighter lads and instructed them in

the classics. By and by he succeeded in enlisting the support of the leading members of the Church in Canada, and in due time the result was the establishment of Manitoba College. When the minister gathered that first group of young men around in the manse study he laid, the foundation of the college in the most important sense.

With the coming of the Rev. James Nisbet in 1862, mission stations were established at Headingly, Park's Creek, Little Britain, and a mission was also established as far west as Prince Albert. With the advent of Confederation and the consequent immigration, Mr. Black's duties greatly increased, as well as his responsibilities. The Presbytery of Manitoba was formed with John Black as its first moderator. In 1868, he had established a mission at Fort Garry that afterwards developed into the congregation of Knox Church, Winnipeg. In 1876, in recognition of his life and learning, Queen's University, Kingston, conferred on him the well-deserved honor of Doctor of Divinity.

But long and arduous years on outpost began to tell on him at last. He had enjoyed excellent health, but in 1881 he was seized with an illness from which he never fully recovered. He had overtaxed his strength in a series of special services in his own congregation and was ordered to take a long rest to aid his recovery. He went back to the family home in Bovina. Here his health somewhat improved and he was able to go to the General Assembly, which met that year at Kingston. The church wanted to honor her veteran missionary and offered him the Moderatorship of the Assembly. He was urged by the fathers to accept the high office but the state of his health would not permit the acceptance of such a responsibility and to the great regret of his friends he declined the offer.

Towards the end of summer he returned to the Red River and was warmly welcomed home. For a little while he was able to resume the work he loved so well, but the end was not far off. Bravely he had borne the burden, but the work had grown far beyond the strength even of this tireless minister. Year by year he had sounded his lonely cry for helpers but with a strange apathy the Church in the East had remained unmoved, so he had toiled on at his post unaided and alone. But he never faltered, nor did he think of retreat. To this cause and to this land he had given himself; only the

Maker might say to his faithful follower that life's work was done and rest was near at last.

On the 11th of February, 1882, the call to lay down the burden came to him, faith was changed to sight, hope into enjoyment, for on that day the Master called him home.

To-day they sleep together in the quiet old church-yard at Kildonan, by the banks of the lawny river which they loved—minister and people who gathered round that first Communion table, for all have passed to their reward.

To-day the great plains are filled with people, the hum of busy life and industry is everywhere around us; a great city has sprung up where the lonely fort stood and the lone minister preached. The minister has gone, never to return, his sacred dust lies quietly in the old church-yard, a granite tombstone bears his name, his picture hangs in the convocation hall of the college which he lived to see built, but more enduring monument than these is his work which goes on, and will go on forever.

—Thomas Laidlaw.

Kildonan



Kildonan! Kildonan is holy ground! Kildonan is the realization of a dream. Kildonan speaks of hardships, courage, devotion, faith! Kildonan recalls brave deeds, white-souled men and women, intrepid, self-sacrificing leaders! Kildonan, one-time scene of violence, broken hearts, dashed hopes; but now peaceful, happy, thriving, and hard by a city whose out-reaching arms speedily threaten to embrace it! But whether or not Kildonan, thou home of Scotland's sons, great city homes, pleasure palaces, shall be built around and within thee, and throbbing factories ply their peaceful tasks on thy fertile acres, thou shalt never be forgotten! Well were thy foundations laid! Great were the pioneers whose sacred dust mingles with thine!

It was eminently fitting that our Alma Mater, on the completion of fifty years of service, should, with the now powerful Synod of Manitoba, journey to Kildonan where the College was born. And, happily, the Rev. Dr. George Bryce was alive and well able to take part in the remarkable service in the old Kirk of Kildonan that commemorated the jubilee of the institution he had founded. Dr. C. W. Gordon, Moderator of the General Assembly, took charge of the devotions, and sensed accurately the emotions of the hour. What a sight when over two hundred members of the Synod, and friends of the congregation, crowding to capacity the historic edifice, rose and sang, as I humbly think only Presbyterians can sing:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

Nor will anyone who was present forget the experience when out of confident hearts there burst forth the lines:

"O Lord Thou art my God and King,
Thee will I magnify and praise;
I will Thee bless, and gladly sing
Unto Thy holy name always."

Surely among the crowd of unseen witnesses that day were the Blacks, the Frasers, the Rosses, the Mathe-

sons, the Polsons, the Sutherlands, McBeths, Gunns, and a host of other undying saints!

Devotions over, Dr. John McKay, the present scholarly Principal of the College, took charge. As Dr. Bryce was introduced he was given a great ovation. Skillfully the venerable Founder traced the history of the College; but, with splendid humility, forgot to mention his own distinguished part in its development. Dr. Bryce spoke of that gentle and learned saint, the late Dr. Hart, his first colleague, whose gracious spirit abides in the institution still. It was learned that Mrs. Hart was in the congregation, and she was greeted with a standing welcome. Dr. Bryce is now well along in years, and a thrill of emotion went over those gathered as with voice near to breaking he closed: "The world has been very—very kind to me, and I—I have tried to do my best for it."

It was in keeping with the spirit of the occasion that a student of that first class of fifty years ago should give an address, and those who heard the Rev. Samuel Polson speak will concede that his words were very enlightening. Mr. Polson told us of the "Schools and Classes of Kildonan," and would have us believe that old Toba was founded on the good ship that carried the fourth precious contingent of settlers in 1815. "The Scots," the speaker said, "were always fond of education, and during the voyage instruction was given to the younger ones on board. That was the beginning of Manitoba College." As the one-time student told of the early instructors one could not help believing that the teachers were giants in those days.

But who shall forget "Harry" Black's inspired address on "My Father's Parish"? As oratory it was a model. The great congregation hung breathless on every word. There was not a waste word or sentence. He told of the patience of the settlers who for nigh forty years had waited for a minister of their own faith, which time had been marked by broken promises and grievous disappointments. It says much for the affection of the pioneers of Kildonan for their beloved Kirk that nothing could shake their steadfastness. The dreich time ended with the coming of the Rev. John Black. One can scarcely imagine the scene, so simply yet realistically pictured by Mr. Black, when the second Sunday after his father's arrival, over three hundred settlers left the

foster care of St. John's Anglican Church, never to return, and worshipped Almighty God under the guidance of their own minister. The speaker drew a laugh as he outlined the boundaries of the Parish—they were not Lord Selkirk's. The first elders elected were Messrs. Ross, Fraser, Munro, Matheson, Sutherland. The sixth, R. McBeth, though elected, was not at the same time inducted, although he was later. The Rev. John Black arrived at Kildonan in September, 1851, and in December the first communion was dispensed. "What that meant," said Mr. H. Black, and we all heartily agree, "to the settlers cannot be imagined."

The space of this article is now fully gone, or I should write of other interesting features. Yet the memory of that service in the Old Kildonan Kirk, on Tuesday, November 15, 1921, will ever abide. Fifty years hence, in centenary celebrations of the College, men will talk of Bryce and Black, Baird and McKay, Polson and Gordon, and, no doubt, with dim eyes but with glad heart sing as we sang:

"O God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

—C. L. Cowan.

Felicitations

On Tuesday evening a great service of felicitation was held in Knox Church, where congratulations were received from the civic authorities, through Alderman Fisher, from the University, through its honored Chancellor, His Grace the Archbishop of Rupert's Land; from Wesley College, through the Venerable Dr. Stewart; from St. John's, through Canon Matheson; from Brandon College, through President Whidden; from the Ministerial Association, through Rev. W. F. Matthews of Broadway Baptist Church, and from the University Alumni Association through its President, Dr. T. Glen Hamilton.

Letters of greeting were read from the great American Seminaries of Princeton, Hartford, Auburn, and McCormick, all of which expressed their pleasure on the attainment of its jubilee by the College, and their best wishes for its future. Union Seminary marked the occasion by sending its representative, Prof. G. A. Johnston Ross, D.D., who delivered the Convocation Lecture. Most cordial greetings and good wishes were received from the two great Theological Colleges of Scotland, Glasgow and Edinburgh. Montreal College sent a beautifully illuminated scroll and empowered Rev. D. D. Miller, B.D., of Kildonan, to convey further felicitations in person. Knox College, Toronto, was represented by Rev. R. S. Laidlaw, D.D., Saskatoon Presbyterian College by Rev. A. W. McIntosh, M.A., Robertson College, Edmonton, by Rev. H. J. Keith, B.A., and Westminster Hall, Vancouver, by Rev. E. L. Pidgeon, D.D. The representative appointed by Queen's College, Kingston, was unable to be present, and it conveyed hearty greetings by letter.

Announcement was made that the Theological Alumni had established a Manitoba College Jubilee Memorial Bursary Fund which now stands at about three hundred dollars, and which it is hoped may be increased to five hundred dollars per year. Dr. Robert Haddow, of Toronto, an honorary graduate, sent greetings and enclosed \$100 to be used as the faculty saw fit for the assistance of students, while Rev. S. M. Kelly, a former

student, sent similar greetings and offered an annual essay prize of \$10 for competition among the members of the graduating class. Heartly greetings were received from the Synod of Manitoba, and the Synod of Saskatchewan, from Rev. J. T. Ferguson, D.D., Superintendent of Missions in Alberta, a graduate, and from Rev. T. Hunter Boyd, of Glasgow, Scotland, an alumnus of the College. Telegrams of greeting were read from groups of students in Nova Scotia, in Ontario and Saskatchewan, while nearly every ministerial graduate in Manitoba was present at the celebrations. Revs. Frank Russell and David Smith, of India; Rev. Duncan McRae, of China; Rev. J. E. Monro, of Oakville, Ont.; Rev. T. A. MacAfee, of Indian Head, and Rev. D. Oliver, of Moosomin, Sask., and Rev. Dr. Hamilton, of North Dakota, were in attendance at the various meetings.

THE HONORABLE J. A. CALDER, Ottawa, Ont.

"Mine were the days of King and Bryce and Hart, and of big Alex Campbell—good old days—never to be forgotten. During the intervening years the 'old institution' has grown and broadened, and its hundreds upon hundreds of boys and girls have spread throughout Western Canada and elsewhere to fight life's battles and render service in the many communities in which they dwell. Manitoba College has been a power for good from the day of its foundation. That its sphere of influence may continue to expand is the sincere wish of.

J. A. Calder of '88."

DR. F. W. CLARK, University of Manitoba

"In the life of an institution whose birth goes back many centuries, fifty years are a brief and often an uneventful period. Not so when the fifty years completed are the first fifty years in the institution's existence. Such an occasion deserves fitting recognition, and especially in the new land where the present is apt

to press on us too closely. Those who have guided the destinies of Manitoba College in this period of its history, though at no time forgotten, have during the last few days been more intimately remembered. And worthy of being so remembered are those men who in self-sacrificing devotion to the College counted and are counting their lives as the greatest contribution to be laid at its feet. We graduates feel this, and to this we wish to bear testimony. We know well what the ideals of Manitoba College are, what it has accomplished, what the existence of the College has meant to the life of this province. Its fifty years of history have been creditable years. In the light of its achievements we offer from the heart congratulations to our Alma Mater; in confident hope we wish for it greater things in the years to come.

So far as my personal debt is concerned, I know only too well what Manitoba College did for me. I am asked to express my appreciation in a paragraph of seventy-five words. May I pay my tribute to my Alma Mater by saying that within such narrow limits this simply cannot be done?"

—F. W. Clark, '92.

MAX STEINKOPF, B.A., LL.B., Winnipeg, Man.

"Hail thee, Alma Mater—fount of knowledge and store of wealth divine, that burnished my thoughts, extended my vision and laid the foundation of my commercial career.

Manitoba College was, and is, the fairest flower that Western Canada produced. The success in professional and commercial life realized by its graduates must be like a refreshing draught to Dr. Bryce, the sole living member of the original founders. May long life and happiness be his portion."

—Max Steinkopf.

ISAAC PITBLADO, K.C., LL.D., Winnipeg, Man.

"As one whose connection with Manitoba College dates back to the session of 1883-1884, when I took the 'previous' examination of the University as a student of

the College, I desire to express my great appreciation of the services which the College has performed for higher education during the past half century. Much of the progress made by the University has been directly due to the influence and progressive activity of Manitoba College Professors.

I wish the College every success in the future."

—Isaac Pitblado, '86.



D. A. STEWART, M.D., Ninette, Man.

"After twenty odd years the essentials remain, not the facts and philosophies crammed or sloped, but the men we lived with. The Genius Loci, the Spirit of the Place, was in such as King, Hart, Bryce, Baird, Clark; stern self-discipline that dared urge duty, winsome love of learning, activity untiring, humanity and culture joined, the square playing of every game. And it was scarcely less in such Olympians of the Residence as cloud-compelling Zeus, Roderick Gillies, Swift Mercury, John McArthur or Mars, who was in truth consumed in war, George Ross."

—D. A. Stewart, '99.



CHARLES H. STEWART, D.D., Buffalo, N.Y.

"I count it the happiest fortune of my life to have had long and intimate association with Manitoba College. To have known her great men—Bryce and Hart and King and Patrick and Baird, and to have for friends the men upon whom their mantles have fallen.

Warmly do I congratulate 'Old Toba' on the attainment of her Jubilee. When I think of her long and devoted service to the whole West, it is too much to hope to be worthy of her; one can only desire to be as worthy as possible.

Long may she flourish—more may she prosper—forever may she be loved!"

—Charles H. Stewart.

MURDOCH MacKINNON, M.A., D.D., Regina, Sask.

"The place of the Presbyterian Church in Saskatchewan today we owe to the vision of those who fifty years ago stood by the Western Gateway giving the incoming population, with a thirst for the horizon, the word of human friendship and the sanctifying draught of Christian culture. All over these far-reaching plains our history finds its 'fons et origo' in a man—Bryce, Baird, Hart, King, Robertson—whose slogan was Canada for Christ, and whose rendezvous was Manitoba College. God be thanked for them! They made the College, and the College saved the West for Christ and the Church."

—Murdoch MacKinnon.

R. W. CRAIG, K.C., Winnipeg, Man.

"The first announcement of Manitoba College dated November 2nd, 1871, reads in part as follows:—

'The authorities of Manitoba College hope by their unsectarian liberality, thorough modes of instruction and care of those committed to their care, to deserve the hearty support of those anxious for the future of this part of Her Majesty's Dominions.'

That hope has during these fifty years of service been richly fulfilled. A distinguished succession of devoted principals and professors has earned for our Alma Mater its first name, 'The College of Manitoba.' The mental and spiritual quality of its students and graduates has enriched the life of Western Canada.

That Manitoba College, building on the foundations so well and truly laid, may prove worthy of its present opportunity to meet the needs of a new day is my salutation in this time of Jubilee."

—R. W. Craig, '97.

RIV. F. LESLIE PIDGLON, D.D., Winnipeg, Man.

"Manitoba College arose fifty years ago out of the sentiments and inclinations of a people schooled in the intellectual attitude and content of the Presbyterian Church and creed. It was not a foreign or artificial construction, but was borne upward on the bosom of a deep and sacred public emotion. It gathered around its standard men who were the creatures of what they created, and under their devoted guidance it has been an embodiment of, and a contribution to, the mental and spiritual strength to which it owed its birth. It has woven into the western mind that which is the guarantee of its own future life and growth."



REV. J. C. STEWART, B.A.
Moderator, Synod of Manitoba, 1921

Synod Proceedings



The 38th Annual Meeting of the Synod of Manitoba, held in Knox Church, Nov. 14th to Nov. 20th, in conjunction with the Jubilee of Manitoba College, was marked by a profound sense of the enormous task lying before the church in this province and by the determined spirit with which the members were ready to face that task. The atmosphere was optimistic. The sermon by the Moderator of the General Assembly gave the keynote as he called attention to the "work of the

Lord". The new Moderator, Rev. J. C. Stewart, B.A., of Treherne, throughout the session kept the devotional side uppermost.

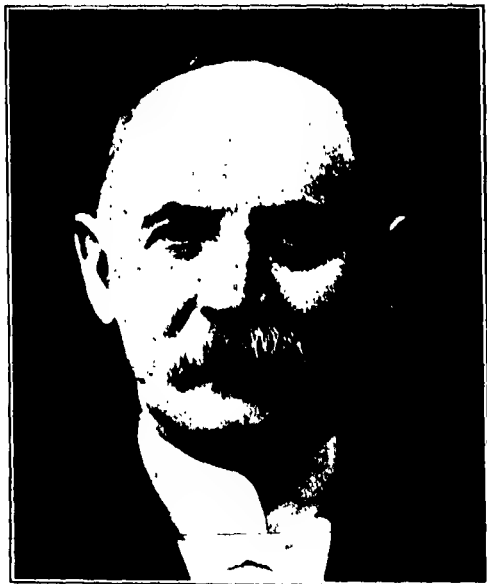
Rev. J. G. Miller presented the report on Life Service, in which he emphasized the necessity of parents keeping before their children the supreme importance of dedicating themselves to the service of Christ and of directing the thought of the young people to the call for full time service—that ministers should seek to get in closer touch with the young people in High and Normal School centres—that they may present to them the life service appeal—that the need of vocational guidance being given our young people can be met by ministers, teachers and college professors if they will interest themselves in their young people's choice of life work.

The Sunday School and Young People's Societies report presented by Rev. H. J. Robertson dwelt specially upon the religious training of the young along the lines mapped out by the Religious Education Council, emphasizing the work among the teen age boys and girls, as carried on by the Boys' Work Board and the Girls' Board.

Dr. J. C. Robertson, of Toronto, then presented a plan of work among the older boys and girls and showed in forcible language the importance of such work if our young men and women are to be kept from straying away from the church. This report was most fully discussed and its salient points brought out.

The next important report was that of the General Interests Committee, presented by Dr. Pidgeon. The emphasis was placed on the financial side of the church's work. It was pointed out that the situation throughout the church is critical. On account of new work undertaken last year and the decision to increase the stipends of ministers, there was at the end of the year a deficit of one hundred thousand dollars. To meet all the demands a large revenue is needed, the rural part of the West can do very little on account of crop failures. It therefore behooves everyone to do all possible, so that the church may not have to take a backward step.

Dr. MacKay presented the report of Manitoba College—when it was resolved that "The Synod congratulates Manitoba College on the completion of fifty honorable years history and wishes for it continued



REV. M. C. RUMBALL, D.D.
Clerk of Synod

prosperity and an increasing sphere of usefulness. The Synod is especially pleased to learn that the department for the training of young women has made so good a beginning and expects great things from this service. As members of the Synod we pledge ourselves to the hearty support of our chief educational institution. We promise to do what we can in the way of encouraging students to offer themselves for life service in Christian work, and in the way of providing financial support, so that the College can continue and extend its usefulness."—The Synod agreed to ask the congregations to give 11% of their contributions to the budget to Manitoba College.

Rev. J. A. Cormie read a resolution dealing with the present Temperance Act, its enforcement and the activities of those opposed to the temperance reform. Rev. Mr. Coleman, secretary of the Better Citizenship League, spoke of the work of the league, and of the importance of having a largely signed petition against any attempt to weaken the present act.

While the West is a great Home Mission field, and Winnipeg Presbytery the largest Home Mission Presbytery in the church, there was great interest in the Foreign Mission Report, presented by Rev. H. J. Keith, and the presentation of the work by Rev. F. H. Russel and Rev. D. McRae. Mr. Schofield, on the request of the Synod, spoke of the student Volunteer Movement, and assured the court he could get all the men needed for the Foreign field so soon as the Church was ready to send them out.

The work of the Home Mission and social service committee is the most extensive work of the Church in the Province, and as the report was presented the extent of the work was evident. One is struck with the success of the work among the Indians. The report carries us away to the far Northland and shows us the work among the English speaking settlers or among the New Canadians. Then we are brought back to the cities with their thickly populated areas, and shown our workers leading the newcomers in paths of loyalty to country and love to God. Next we get a glimpse of the social problems, and the evils seeking to drag men down, and the methods used to counteract them. And lastly we see the great problem of unemployment and the efforts to solve these problems.

When the Synod closed one left with the feeling it was good to be there.

M. C. RUMBALL,

Clerk of Synod.

The Last Night

An Impression

It was a fitting end to a most memorable week. The beautiful auditorium was crowded. Presbyterian Winnipeg was present in force. There was little of the subdued talk so often heard before an evening programme begins: a notable event was to crown the week's proceedings, a world-famed preacher was to be heard—and we were in a church. In the front centre were the undergraduates of Manitoba, and scattered throughout the audience were alumni of practically every University and College in Canada and in the United Kingdom.

Principal Mackay announced Old Hundred, and as all arose, and the voices joined and swelled in the measured strains of the ancient Psalm there was a deep realization of the presence of our Father's God; and in humble adoration, yet very near we gathered, as in reverent tones Professor Baird led us in prayer to the footstool of Jehovah Most High.

* * * *

Then were presented the candidates for the Doctor's Degree, and as they came certain things impressed one deeply. First, almost audible, and on every face in the audience plainly visible, was the evidence of a fine sense of fellowship, of comradeship, of heart-felt congratulation; and, second, as each sponsor told of the scholarship, the Christly Spirit, the years of service, the delightful home-life of these men, and as we saw them stand, so modest, yet so quietly, so confidently strong, we thought of the splendid band of men with high ideals of the Christian ministry and decades of unselfish service, of whom these were but the types, and of the wonderful women, too, who as mistresses of the Manse, make the work of the ministers possible. Then, in the third place, we found ourselves asking, "What more fitting than that such men receive such

mark of distinction." Not in college alone, nor from books do men gather that fuller knowledge of the Divine Nature, but, surely, as through a score of years and ten, east and west and in far-off India they wrestled with the problems of life, its sorrow and its sin, they so profoundly learned of that Power, and Wisdom and Mercy of God that they became in reality Teachers of Divinity to the soul-weary, God-seeking peoples.



REV. W. C. CLARK, B.D., D.D.

Then came Dr. G. A. Johnston Ross, quiet, quick, eager, intense, perfectly poised, profoundly thoughtful, intensely practical, looking back with the clear eye of the historian, gazing forward with prophetic vision, and ever clinging to and resting upon the great centre of all things, the Christ of the Cross. His voice carried many in fancy home to the softly-clad, heathered hills of Scotland, the sublimity of thought, the clarity of expression, the felicity of phrase took some again to the



REV. J. E. MUNRO, B.A., D.D.

great halls of learning, but his message brought all very near to the heart of the World's Redeemer.

Many of his pregnant expressions will long linger in the memory. The primacy of character takes precedence as the end of ends; the creed of the future will be not assent to a form of words, but consent to a way of life, a new spirit of resistless affection. **see** our duty is one thing, to be empowered to do **an-** other; religion is a serious devotion to right living, there



REV. F. H. RUSSELL, M.A., D.D.

may be a profound reverence for the spirit of Jesus Christ, without any knowledge of how to relate Him to the moral life; Christ must be preached as the supreme stimulus to right living; the preacher must be more anxious to teach than to excite; the Cross cannot stand unless it has the whole world for its base. It was a mind — and soul-stirring message, and was, it not in spirit and in essence The Everlasting Gospel?

A. W. McINTOSH.



REV. P. E. SCOTT, D.D.



REV. PROF. G. A. JOHNSTON ROSS, D.D.

Preaching in the Coming Age

Rev. Prof. G. A. Johnston Ross, D.D.
Union Theological Seminary

Mr. Chairman, Ladies and Gentlemen,

The President and Faculty of Union Theological Seminary in the city of New York, whom I have the honor here to represent, have charged me to convey to the officers, students and friends of Manitoba College their fraternal regard and their cordial felicitation upon your completion of fifty years of honorable work, and

their confident good wishes for the further expansion and success of that work in the years to come.

It is inevitable that an occasion like this should be one of both retrospect and prospect; and that each one should review the half century just gone, from the point of view of his own chief interest and concern. It happens that during a large part of the last fifty years my own vocation was that of a Christian preacher, an exercise in which it is now my business to try to interest some younger men, and I find my own surveys of the period always coloured by my interest in the Christian message, in the changes in its emphasis during the period, and in the possibility of guesses as to its prospects in the coming age.

It is to this matter that I venture to invite your attention this evening. What is to be the message of the Christian preacher in this coming time? On what conditions will his message have world-wide success?

(Let me say in parenthesis that I am not greatly concerned about such matters as the frequency or changes of form in the delivery of the message. I am of course aware that in times of intellectual awakening whether it be about matters political or religious, people begin to be eager to exercise their own minds on the matters that are of feverish public concern, and at such times everybody so to speak, speaks at once; the dialogue and questionnaire and forum tends to replace the monologue and sermon; teaching, the ancient and honourable rival of preaching, asserts its claim to pre-eminence as the best method of communicating truth. These are points of interest, but as it seems to me of subordinate interest compared with the question "What is to be the Preacher's Message?").

Now of course there is a profound sense in which the Christian message remains ever the same. There is an "Everlasting gospel;" a kernel of the message which remains unchanged throughout the generations. But when one settles down to think back even for thirty or forty years, one is astonished to find how many points of belief at one time thought indispensable to a forceful Christian life have as a matter of fact lost interest, and in how many matters of interpretation and application of the Christian message we may and must differ conscientiously from our forefathers, while recognising reverently and gratefully that in essence their religious experience was the same as our own, or at least their

goodness was the kind of goodness we fain would reproduce.

We shall see better this difference between the kernel and the husk if we take a wider backward look than half a century can afford. Listen for example to the following review made only eight years ago by the beloved President of my own Seminary of the varieties of the connotations which the Christian faith has carried in the past:

"To the Apostle Paul, to Ignatius and to thousands of believers since, Christianity means a religion of redemption, releasing men from the trammels of the world, of sin and of death, and giving them the power of an endless life.

"To Justin Martyr, to Pelagius, to Socinus, it meant a revelation of God's will, which we have abundant ability to obey if we choose, and obeying which we reap the fitting reward. To Clement of Alexandria, to Scotus Erigena, to F. W. Hegel, to speculative thinkers of every age, it has meant a philosophy of the universe, explaining the whence and the whither, the beginning and the end of all things. To the schoolmen both Catholic and Protestant it has meant the acceptance of a series of propositions supposed to contain final truth touching God and man and the Universe. To St. Bernard and Fenelon and William Law, and to the mystics of all generations it has meant the transcendence of human limitations in oneness with the divine. To St. Francis of Assisi and Thomas a Kempis and many a lovely spirit of our own and of other days, it has meant the imitation of Christ in His life of poverty, humility and love.

"To St. Cyprian, and Augustine and countless Catholics, it has meant the one holy apostolic church, an ark of salvation alone providing escape from eternal punishment. To Hildebrand and Innocent as to modern ultramontanists in general it has meant the papal hierarchy, ruler of the nations of the earth. To Benedict of Nursia, to Boniface the Saxon Apostle, to not a few missionaries of these latter days it has meant a great civilizing agency raising whole peoples from ignorance to culture and humaneness. To the rationalists of the eighteenth century it has meant the religion of nature, always one and unchanging, the worship of God and the pursuit of virtue. To a growing multitude of Christians of our own day, it has meant Humanitarianism,

the service of one's fellows in 'the Spirit of Christ.'—
A. C. McGiffert, *Hibbert Journal*, July, '13.

That was written in 1913. Since then eight terrible years have passed; and perhaps yet another emphasis has to be added. Not a few would say that the Christian message today par excellence is that of a minimalist internationalism, that at least for circumference, while some student would add that for core and centre Christianity is a sacramental system owing its origin to adaptations from the mysteries of Graeco-Oriental cults.

What do all these changes of emphasis mean? Not surely that there is not an everlasting gospel, but that along the line of light and truth, the Spirit of God acts like an economical lamplighter turning down somewhat into dimness the light which the Church at any one time has passed in order that the full blaze of incandescence may fall from the light which the Spirit of God at that time wishes the Church particularly to see and walk by.

What then, in the light of all this, is the preaching of tomorrow to be?

My friends, my answer tonight can only be a guess, that is a fragment of a fragment as befits my limitations both in knowledge and in time. And it will have one special emphasis.

It happens that during this last year, profiting by a humane and generous provision by my employers, I lived for the most part in the islands of Hawaii,—islands which constitute the western outpost of organised Christendom and the most easterly point in the massed movements of Oriental religions. What I have to say tonight will have quite frankly a missionary colour and bias, will consist indeed of certain platitudinous truths not in the least new, but which have newly been impressed on me, as I lived for months together in daily contact with Christian and heathen alike.

I became rightly or wrongly, filled with a horror of the provincialism of much of my own preaching and of that of my contemporaries.

I said over and over again to myself: Though the nations for the moment are suffering from almost cataleptic muscular contractions and even America has been trying to huddle and shovel into an isolation which President Harding perhaps would regard as splendid, which President Wilson denounced as barren, and which the common sense of mankind is likely in the

end to call grotesque,—in spite of all this, in spite of the passports and visas and all the other regulations that harass the traveller, the world is becoming essentially frontierless. What message will live, not in the heated atmosphere of churches, tainted with the odour of outgrown nationalism, but what message will live in the blustering air of the frontierless world?

I.

In my first point I strike a note of what to many of my younger ministerial friends will be almost incredible platitude. The point is this: that the preaching of tomorrow must take seriously the primacy of character as the end of preaching; that in the preacher's mind, helping people simply to be good, must take precedence as the "end of ends" of his preaching over everything, over the preaching of doctrine, or religious attitude, or even the preaching of God.

I do not wonder if you are puzzled by the sheer flat commonplaceness of this. I cannot understand quite why it took me so many years to see it, nor why, when I began my ministry 30 years ago I was more concerned that people should accept certain beliefs, attitudes and attachments than I was that they should be simply good, in the sense of course not of negative but of positive goodness. But the fact is, I allowed what I may call the religious attitude to take precedence over character as the "end of ends" in my preaching.

Perhaps I was helped into the blunder by the way in which were built up the only systems of theology that I knew. They began with God; and I remember that their opening chapters consisted of massive and impressive, but somehow not quite convincing proofs of the existence of God. Later on, came the "Back to Christ" movement and the fashion of beginning upon an interpretation of life with the "fact of Christ" as centre. It has evidently required the onslaughts of historical criticism to drive some of us to see that the true starting point in life's interpretation is neither in the conception of God, nor in a historical figure, but in a fact which is here and now, visible in its effects, world-wide in its area, a fact at once human and divine, (for no man can tell where the human spirit ends and the divine begins) the fact, namely, of goodness; that this is the alpha and omega of preaching, the starting

point of life's interpretation and the ultimate aim of all counselling of man by man.

Of course I ought to have seen it by the light of Holy Scripture. The author of the first epistle to Timothy had said in so many words "The ultimate aim of religion is the production of character, a disposition of respectful, ministrant good will." St. Paul also in so many words had put love above faith. Our Lord Himself is reported in the Fourth Gospel to have subordinated doctrine to a result in character when He said "I have declared Thy name and will declare it, that the love wherewith Thou lovest me may be in them and I in them." And chiefly I should have learned it from the passages which show our Lord's much greater concern about the assimilation of the things He stood for than about His own personal reputation; but I did not perceive then how subtly ideas about the glory or fame such as vitiate so much of the work of the eighteenth century poets had entered into our ideas of the glory Jesus seeks.

And had not the ecclesiastical fog beclouded my mind, I should have appreciated sooner and more highly the widespread testimony to the primacy of ethical ideals from philosophers, whose work my evangelical upbringing made me think of as on the whole probably hostile to faith.

I therefore missed the significance of such a word as this from Emerson: "I find myself always struck and stimulated by a good anecdote, (relating) any trait of heroism or of faithful service. I do not find that the age or country or language or religion makes the least difference. I see that sensible and conscientious men all over the world were of one religion—the religion of well doing and daring, men of sturdy truth, men of integrity and feeling for others. My inference is that there is a statement of religion possible which makes all scepticism absurd." And because I missed the significance of that, I was rather horrified at what should have made me rejoice, when the same guide goes on to say "We are in transition from the worship of the fathers which enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence in you and me, its equal energy in what is called brute nature, as in what is called sacred. The next age (this was spoken in 1879) will behold God in the ethical laws, as mankind begins

to see them in this age, self-equal, self-executing, instantaneous and self-affirmed."

As soon as the truth dawned on me, which at first I had thought dishonoring to God and Christ, that conceptually and tellcally ethics must take precedence over religion I rejoiced to find confirmation of the thought in such work as Hoffding's *Philosophy of Religion*. "Values," he says, "must be discovered and produced in a world of experience before they can be conceived or assumed to exist in a higher world. The other world must be derived from this world; it can never be a primary concept. Discussion is always led back by implacable logic to the conceptual priority of ethics over religion."

How platitudinous all this must seem to you men, who have grown up within the period of the growing vogue of the psychological and biological approach to religion! Well, take your good fortune seriously.

Don't as preachers be upset by philosophical difficulties about the content or history of the moral ideal. The spirit which sensible people recognize as worthy of admiration and love, has many phases: now it is a spirit of freedom; now of fellowship; now of service; now of reverence. But the lay mind, untainted by ecclesiastical septic absorptions, recognizes it when it sees it. Its presence in mankind has a long and fascinating history; and its future developments are unknown. But for your practical purposes today, you may call it the spirit of love, i.e., of respectful ministrant good will. Wherever you see that, reverence it: you have seen God. Wherever you see it, whether here or in Japan or Africa, understand, if you believe in God, that you have seen Him at work. There is but one God; and goodness—His work—has but one source and is one, the world over. If you find yourself tempted to depreciate and decry goodness because he who exhibits it "walketh not with you," uses stimuli different from those you have used or enjoy, flee from that mood of contempt lest you sin against the Holy Ghost. Fortunate, indeed, are you, if you have never imbibed this tendency to speak grudgingly of goodness in those who do not own the Christian name wherever you go to preach, whether in Winnipeg or India, your "end of ends" is to produce this goodness or, finding it, to stimulate it and make it grow.

I am half inclined to think that it is this familiar truth that may be the temporarily lost factor in the discussion of Church Reunion. "All avenues to reunion have so far proved cul de sacs," said recently His Grace the Lord Archbishop of Canterbury. "What then? We must try other avenues, for Reunion there must be." Well, what's the untried avenue? Is it not the way of agreement upon the centrality of Love? "The creed of the Church of the future," said an old teacher of mine, recently Moderator of the General Assembly of the United Free Church of Scotland, "will not be an assent to a form of words, but consent to a way of life." "Israel's religious teachers," Dr. Bacon reminds us, in his Jesus and Paul (p. 90), "were never so foolish as to imagine you could unite men by anything so inherently divisive as a creed. The Shema is not a creed but a Sacramentum; an oath of loyalty. The man who utters it takes upon him the yoke of the divine sovereignty. It is the covenant and not the creed which constitutes the basis of unity."

However this be, I do feel sure that on the mission field nothing will in the end prove effective without the enthronement of the Christian moral ideal in preaching and practice.

An English writer of recognized distinction, recently reviewing a book on India said, "It is time to see all that is good in the East. You cannot preach the gospel without love; and India happens to know a good deal about love. The only way," he goes on, "for Europe to convert India to Christ is to practice His doctrine herself. To be gentle, to be kind, to be humble and to love—this is the wisdom of the Church and it is the wisdom of India. A Europe who has given up all for Jesus Christ might convince her, but not a Christianity in jackboots, a cargo of rifles and Bibles!"

An old friend of mine, who is now Adviser to the Imperial Government of Japan on International Law, writing to me lately put the matter thus: "Christianity is," he says, "the only religion so far as I know that definitely enthrones Love, above everything,—yet that appears to be a secondary feature in its presentment. It is not very likely," he goes on, "that missionary effort will dislodge Buddhism unless informed by a new spirit of resistless affection, of which there is not very much trace. I think," he proceeds, "the only thing that can justify or encourage Christian missions in Japan would

be a burning affection on the part of the missionaries. I am sure," he adds with true Oxford politeness, "they are very good people; but I do not think they are especially loving."

I spare you the detailed proofs he gives of that; but it is horribly realistic and convincing. But note the phrase "especially loving"; evidently, if the preaching of the Gospel tomorrow is to be successful, it is to the evoking and practice of this "especial" and victorious Love that as preachers, whether at home or abroad, we must with new energy devote ourselves. And let us so dedicate ourselves with hope as well as zeal, for Love will triumph in the end.

A young English curate had decided to invest his life in India, and feeling how momentous such a decision was for India he notified Rabindranath Tagore of the fact, mentioning the fact that he fully intended "to be kind" to the natives.² Probably he used the word "kind" in the same sense as did Lord Lansdowne when he declared: "I see no reason for this agitation against the House of Lords, the Lords have always been kind to the English people." Dr. Tagore sent the following reply: "Dear Mr.—

I have read your letter with pleasure. I have only one thing to say—it is this: Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too much obsessed with the idea of conquest and possession, your inveterate habit of proselytism is another form of it. Christ never preached Himself or any dogma or doctrine,—He preached the love of God. The object of a Christian should be to be like Christ—never to be like a coolie recruiter trying to bring coolies to his master's tea garden. Preaching your doctrine is no sacrifice at all—it is indulging in a luxury far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty—that you are wiser and better than your fellow-beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication.

If you have in you your pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others. They will reject your gift, or even if they do accept it, they will not be morally benefited by it—instances of which can be seen in India every day.

On the spiritual plane you cannot do good until you be good. You cannot preach the Christianity of the Christian ~~see~~ until you be like Christ; and then you do not preach "Christianity" but the love of God, which Christ did.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives"—but one thing I ask you, will you be able to make yourself one with those whom you call "natives", not merely in habits but in love?

For it is utterly degrading to accept any benefit but that which is offered in the spirit of love. God's love—and all that we receive at His hands blesses us. But when a man tries to usurp God's place, and assumes the role of a giver of gifts and does not come as a mere purveyor of God's love, then it is all vanity.

Yours faithfully,

—Rabindranath Tagore."

Mr. H. G. Wells, in his chequered career of intermittent inspiration, has uttered no sounder prophecy than this: "The impulse to devotion, to universal service and to a complete escape from self, which has been the common underlying force in all the great religions of the last 25 centuries, an impulse which ebbed so perceptibly during the prosperity, laxity, disillusionment and scepticism of the past 70 or 80 years (that impulse to loving devotion), will reappear stripped and bare, as the recognized fundamental, structural impulse in human society."

II.

My first point then is that the preaching of tomorrow must consciously aim, ~~supremely~~ at the eliciting and enthronement of Love.

My second point relates to the stimulation of the individual to the exercise of this love,—or of universal, respectful ministrant good will.

Now, here, there are two subjects, each much too vast to be adequately dealt with here. The first is the discovery of the individual; the next, his stimulation. Early in the nineteenth century men began in earnest to be harnessed to machinery and the wheels began to go more and more rapidly round; now the machinery is, by the very speed of the revolutions, partly wrecked, and the problem is the disentanglement of

the individual man from the wreckage. When he is disentangled he is found to be wounded, battered, embittered. The hustle and noise of his existence among the machinery has unfitted him for thought, either quiet or deep. He has had margin of mind only for the surfaces of things—the daily events, sheerest trivialities of occurrence or humour, and for the petty hatreds and contempts which are upon the ignorant surface of things, contrasting with the placid depths where "tout savoir c'est tout pardonner." The individual then has to be brought out into what the Psalmist calls a large place, and his life has to be given depth. Devices have to be provided, suited it may be not to our ideas of what in an ideal state of things would be the best, but suited to the impoverished, amputated, flattened, superficialized condition of the individual man of the time—devices for effectively confronting him with the ideal, and it may be as well here sternly to warn the Protestant bourgeois church which has with stolid obstinacy protruded its type—intellectualism—into this age when the many are not students but feeble convalescents from a factory wreck, that some of the devices for worship and the cultivation of the spiritual life which must be provided will have to be very child-like and very unprotestant indeed. I wish I had time to speak further of this now, but there is one stimulus to love about which I must speak at some length in the interest of tomorrow's preacher: that stimulus is our Lord Jesus Christ.

Do you know that the committee which recently conducted an enquiry into the state of religion in the British army had the following as one of its findings: "We have found in the army a practically universal reverence for the beauty of Christ's character coupled with an all but universal ignorance of any method of relating Him to the moral life." Try to take that in. If this verdict be correct, the homage yielded to Christ by the majority of soldiers in the British Army was a homage detached from moral result, maintained therefore as an aesthetic possession powerless to direct the conscience.

Now I suggest that this trouble covers an area very much wider than that of both American and British armies; that a great deal of our modern devotion to Christ and to God is aesthetic and otiose so far as the moral life is concerned; and that the preacher of tomorrow must prepare himself to meet this trouble:

must, if he is to preach about Christ, concentrate upon His reverent use as stimulus to love, and must be able to give an intelligible account of effective methods of relating Him to the life that tries to love.

What audacious platitudes these must seem to some of you younger men! And yet as a matter of fact over wide areas of the Church the whole business of stimulation to goodness is still imperfectly and even grotesquely misunderstood, with results like that described in the Army Report, and like the notoriously misshapen and distorted morality widely prevalent in the Church, in which legalism goes rampant under the name of Evangelicalism, and malice and disdain, contempt of foreigners, spite against neighbors reign practically unre-buked, while the Christian ideal is tortured and made to shrivel into a bundle of forbidding negations.

The preacher of tomorrow must fight this thing, if the organized Church itself is not to continue to be regarded as not a few thoughtful persons regard it already as a menace to Christianity. How precisely, (the preacher in preparation must ask himself) does Christ help men to be good, in the sense of being incarnations of respectful ministrant good will?

Is it by His teachings? We cannot be too thankful for the recent recovery—it is nothing short of that—of the teachings of our Lord especially upon social obligation. But to see one's duty clearly is one thing, to be empowered to perform it quite another. Is it by the example? Perhaps the chief impression which a student is apt to receive from much contemporary literature upon Jesus and the origin of Christianity is of the uncertainty of the facts and the limitations of the authority of His example over us in this late day. Is there in Jesus another source of stimulus, more intimate still? Many in the Church have for centuries believed that He is alive and clothed with authority so to overarch us by the living spirit that power passes from Him into our feeble wills. Is this true? One of the most thoughtful of contemporary students at once of science and of the spiritual life has said: "There is no way of right living in our souls' innermost centre except by the overbrooding of a greater personality."

If this is true, the method of such overbrooding and of its effect on the human will, and the question whether and in what sense he who was Jesus of Nazareth possesses and can use such an overbrooding personality

obviously demands the closest attention. It will not do on the one hand to be satisfied with uninvestigated expressions about Christ being alive and Christ being in us, nor on the other hand will it do airily to dismiss the matter by saying that Christ is just as much dead and just as much alive as our good relatives are who have "passed on." I am not, here, I need hardly say, attempting to answer the questions involved in all this: I am pointing to the urgency of the enquiry for all preachers of tomorrow who wish to avoid the curse, for it is nothing short of a curse, of the imitative use of unexamined pious phrases in the pulpit.

The preacher who looks at his work from the point of view which I am venturing to commend, will take a sympathetic interest in the incentives and supports to goodness which men have used who have not known the Christian faith, and will compare them with the stimulative conceptions and persons of Christianity.

In visiting the Orient, one is deeply impressed by the variety of stimuli used by the people toward the achievement of a goodness which in numberless cases is unanswerably authentic and real. These stimuli are not all gods, nor deified historical persons. For instance, in a way which finds no parallel among the men and women of our busy streets and is approached only by a few western men of science, the Oriental mind seems to feel that the living are controlled by the dead, and owe the debt of a disciplined and upright life to the services rendered by the dead to the living. It is only the more imaginative evolutionists among us who have any such realization of the work of innumerable dead lives that lies structurally behind the life we this day possess. For the most of us, I fear it is true that (except when in a pious moment our attention is called to the cloud of witnesses in whose spectatorship we at best only half believe) we are wholly indifferent and ungrateful to the nameless dead on whose work our life is built. By this carelessness, we are deprived of the advantage which our Oriental friends have secured of employing the dead as stimuli to right living. I do not mean that we forget them entirely, especially those whom we have personally loved, and I do not advocate that we should so express our reverent gratitude to the dead as to make them, as they positively are in the little segment of China that I have seen, a positive economic incubus upon the living. But I do mean

that as preachers of tomorrow we should explore this largely lost area of stimulation, relating it everywhere to our studies both in science and in philosophy, and I most certainly mean that, if by religion we mean a serious devotion to right living, we must not deny the name of "religious" to persons who use perhaps almost exclusively this type of stimulus, even if they do not see eye to eye with us on the matter of the personality of God, or the central position of Jesus Christ.

But one finds other stimuli than the dead. No one who has visited the Altar of Heaven and the Altar of Agriculture at Peking can have failed to be impressed to the point of awe by the nobility of mind and purpose which could conceive such structures and by the majesty of the uses to which they were put. If the Sole Deity to whom they were dedicated was not regarded as personal, all the more wonderful is their use of Him or It as stimulus to the practice of virtue and in particular to the recognition (so sadly lacking often in Christendom) of the moral limitations to our control over natural things.

One is impressed too in the Orient by the employment of stimuli to the life of love, of personages who, if like Kwannon they had a historical origin, have lost trace of it or who like Amida apparently do not even claim to have such origin, but are simply idealizations, personifications of lofty ideals, faintly analogous to the Logos, but unmistakably effective for the purpose I have indicated. Of course the greatest of all the stimuli (and this is instructive for the Christian preacher) is Gautama Buddha himself. The Christian preacher of tomorrow or even of today has mistaken his vocation if he hesitates to confess the validity of the help derived by millions of his fellowmen from Gautama toward kindly and patient and merciful living. That recognition does not cut the nerve of his preaching. A ministerial friend of mine, whose work lies on the borderland between Christendom and the Orient sets an example to us all in these sentences from a recent sermon. "I believe," he says, "that long ago the Christ and the Buddha have met in that large world of the spirit, and I cannot but believe that it was a meeting marked by mutual love and veneration. I am not apprehensive", he goes on, "of the conflict between Buddhism and Christianity; if, in a fair field and with no favors, Buddha should win, it must be by inherent

superiority, and no one can withhold the honor due him. But if, as we expect the Christ should triumph, his victory would mean, not the defeat of Buddhism, but the perfecting of that which the Buddha began."

Familiar as many of us happily are with this point of view, it needs I believe today to be accentuated. The Christ must be preached as supreme stimulus to pure unselfish and kindly living, and if He is to have the preeminence on all things, He must owe that preeminence not to the heaping up upon Him of celestial dignities and honorific titles, but to proved efficiency in promoting loving kindness among men.

III.

Bear with me while I speak for a moment, under the pressure of earnest conviction, of another feature which should characterize the preaching of tomorrow. In Professor Harry T. Wards' brilliant book "The New Social Order," there occurs a phrase which gives in compressed form, the conception which I take it, is the pivot of his interpretation of the need of our time: "The use of scientific knowledge to make effective the spirit of good-will. Here is, as I see it, the tremendous task of the preacher of tomorrow: to use scientific knowledge to make effective the spirit of good-will."

How shall I convey to you, without mercilessly wearying you, my sense of the importance to the preacher of tomorrow, of cordially accepting the alliance between true science and religion.

There are two sides to the preacher's work, they are represented by the Scriptural appeal: "Be ye reconciled to God", and "Love one another." In the enforcement of both these appeals, for a reconciliation to God and to man, the preacher needs the help which science can give him. (1) First of all in evoking and strengthening the sense of God, in the cultivation of the worshipful spirit and of the sense of obligation to Him in whom alone all mankind are one, the preacher needs the aid of science.

Now there are three broad dimensions in which science lives: nature, history and the human mind.

I wish I dared detain you that I might show you in detail how great must be the debt of the successful preacher of tomorrow to the science of nature, the science of history and the science of mind. It is not

so much mercy to you that inhibits me, it is fidelity to my far spreading ignorance. But suffer me to pick out here and there from these three departments of science, illustrations of the need in which I seem to see young preachers stand. (1) As to Nature. What think you, is likely to be the next step in the upward moral progress of man? For myself I believe that that next step is to be in increase in the sensitiveness of the human conscience in our use of Nature, and I believe that those who come after us will be as horrified at our callousness in this matter, as we are horrified at some of our ancestors in the matter of traffic in human beings. People rightly say that international morality lags behind the average morality of individuals in their personal relationship; it were equally true to say that our morality in connexion with the use of animals and things lags behind our morality in connection with persons.

Now here is an area in which surely the sense of God and of our obligation to Him may find nourishment. Yet it is notorious that the churches, at least a number of the Protestant Churches, have not escaped the evil of a pagan philosophy which despises Nature and ignores its service to a wholesome religion. We must be patient with this antagonism to or neglect of Nature, because the discovery of her beauty, use, and meaning is a relatively modern affair. You may say roughly that appreciation of Nature's beauty, while of course it appears at the very dawn of English literature (is not our first lyric, "Sommer is a comin' in") does not really luxuriate until the coming of the Lake poets in the eighteenth century, synchronizing significantly enough with the French Revolution and with the appearance of the word "Independence" in the English language. Well, if the eighteenth century is in any sense, conspicuously the century of the discovery of Nature's beauty, the nineteenth is equally conspicuous as the century of the discovery of Nature's use. Now, in the twentieth century, we are to be concerned not only with her beauty and her use, but her meaning, her connection with our moral life, the power of an immoral use of her resources to react upon our personal and national life, and her capacity when rightly used to stimulate our highest moral and spiritual aspirations. And if the preacher of tomorrow is to help men discover this meaning of Nature, and to extend the

bounds of men's awe of God, and widen their opportunities of meeting Him, they must become scholars of the science of Nature, sitting at the feet of those who know the facts, and approaching these facts without the bias of theological theories.

(2) No less alertly docile must the preacher of tomorrow be in the matter of history. Christianity is an historical religion. "The Gospel first appeared in the world", said Rothe, "as a Row of Facts, as History, not as Dogma, and as History was deposited in the Christian Church." Back of the Christian facts of which, as Bishop Westcott said, Christian doctrine is never more than the present intellectual appreciation—back of these Christian facts is the long history—in the near foreground of one particular national discipline, but in the remote background of the whole race from its most humble beginnings. It is not, I am convinced, superfluous to say that the preacher must be faithful to the best that experts can tell him about these histories, whether the Jewish in the foreground or the broader human history behind.

What makes me certain that this reminder is needed is the havoc which is made of history (as patient research is unfolding it) by stupid theorists on the one hand, and by proud and disdainful illiterates on the other. I have in mind, e.g., the utter ignoring of history by some of the new cults like Christian Science and New Thought which are in vogue in this country, especially among addled females of a certain age,—cults which would reduce religion practically to one mental pose. I have in mind also the distortion of history by monstrous illiteracies like Mormonism and the Bibliolatrous superstitions of certain Bible Institutes, and I have in mind also the tendency, of which not even the most modern schools are entirely free, to reduce Christianity to a set of dateless doctrines or dateless maxims of life.

There is nothing the world needs more today than a great sweeping from the field of hoary lies, in the realm alike of Biblical, ecclesiastical and general history. It is now a common place to say that the cause of international friendship is involved in a better understanding of history. Lord Grey, unconsciously following the statesmanlike counsel of Isaiah has recently been urging the Universities of the world to do something to ensure that history be rewritten and told truthfully. If their counsel is needed in the realm of international

politics it is in all conscience not less needed in the realm of religion. A frank study of history would for example, drive from the mission field the monstrous menace of the Bible Union League, and from the churches vast masses of Bibliolatrous superstition and quack philosophy. The preacher of tomorrow must seek to bring his people to terms with the God of history no less than with the God of Nature.

(3) But it is in the third dimension of Science, the science of mind, the knowledge of the laws of human thought and human motive, it is in the use of valid knowledge in this region that lies, if I am right, the chief and most difficult task of the preacher of the coming days.

Now I think I know some at least of the objections some times made to the vagaries and cavortings in recent years of what is called psychology, of its intrusions in the field of education, of the amusing and vain provincialism of some of its "findings" in religion, and so on. I have no personal bias in favour of psychology. I took courses in it, of course, in my University days in Scotland under Campbell Fraser, the editor of Berkeley. But I was not encouraged to relate to religion anything I learned from Fraser or Berkeley. When I had passed through the Divinity School, I emerged with a dim idea which I supposed could be expressed thus: that theoretical religion was to be secured by dialectic, and practical religion, by convulsions. By convulsions, let me make haste to explain that I do not mean any distressing physical manifestations, a Scotchman is normally a quiet person with dry eyes, dry throat and dry humour, and if he ever becomes a roaring lion you may be sure it is not religion that has stirred him, it is either argument or whisky or both. But by "convulsion" I do mean crisis, strain, a frenzy of mental suggestion, a fever of feeling and purpose,—sometimes called "conversion." Theoretical religion, then, by dialectic; practical religion by convulsion: that was the formula of my equipment as I went out to experiment upon a patient and highly variegated people. My sermons were therefore on the one hand fiercely theological; the appeals with which they closed were passionately directed upon a crisis of surrender, a crisis which neither I nor my contemporaries had ever tried fearlessly to analyse: for God was at its heart, and we dreaded to go too near the glow of the Shekinah.

I shall never forget—only the elderly people here can remember—the shock first of Starbuck and next of William James. At first these people seemed to be doing something worse than botanizing on one's mother's grave; they seemed to be impiously endeavoring to dissect not even a human body, but the divine spirit. Yet slowly, slowly, the new learning began to grip. One's faith in cataclysmic religion began to fail. If one were not yet a devotee of that "psychological approach" which away back in 1851 Archbishop Temple prophesied should supersede the metaphysical, one at least grew ashamed of associating religion with abnormal psychic states, and one gradually grew more anxious to teach than to excite.

And now to leave this autobiographic note and looking broadly over the Church, is it not true, as Leuba has said, that "Theology has not yet learned the lesson writ large in the history of psychology; that it continues to bear to psychology a relation similar to that of alchemy to chemistry? Simple religious souls," he says, "as well as most theologians, continue alchemist like to believe in the existence of a religious panacea, and therefore neglect, nay, often despise, the careful, persistent, scientific study of man's spiritual nature, of its defects and remedies. In what practical way, for instance," he asks, "is the present soteriology in advance of that of Saint Augustine? What has Christian theology done, in the course of 2,000 years, to increase our knowledge of Sin, its central problem?"

Now, making full allowance for the defects of that amorphous deposit known as evangelical Protestantism over against which, for the main part, these reproaches are set,—they remain justified and unescapable. And for myself, I see that these reproaches demand a revision of our preaching methods, and an intensity of study, of which I cannot believe that we older men, be we ever so diligent, can now be capable. We older men see, though dimly, that "religion by convulsion" is to give way to "religion by education." But with our world in ruins, with that word education which in our youth was so rigid now in a liquescent state, we can only bow our heads, fill up our remaining days with odd chores that make a diminishing appeal, and deliver the real task into the hands of you younger men; the task of carefully collecting well accredited facts from the hands of the first hand psychological expert, and

using them to direct, control, and make effective your work on the human will.

And once more. If psychology be thus necessary in the field where the immediate object is the stimulation of the sense of God in the individual, it is equally necessary in the performance of the other task, the reconciliation of men with men. How little we know of the mental processes of those alien peoples, who to so many of our fellow citizens are the objects of ignorant and unreasoning hatred and to whom we desire to carry the Gospel! During my stay this last year in Hawaii, I was deeply impressed by the need for real psychological research in connection with the Japanese, and with the influence which the results of such research might have upon our understanding of that great people. I am as certain as I am alive that behind the frenzy of the Californians against the Japanese, there is a blank ignorance of the Japanese mind which only careful psychological work will remove. In Hawaii, the questions of Japanese labour, Japanese religion, Japanese loyalty, Japanese education, are bewilderingly entangled the one with the other, and I can see no hope of their disentanglement except by psychological study. Take the questions for example of religion and loyalty. I have visited temples in Hawaii which I feel sure it is right, in the name of religious liberty, for a Christian state to tolerate. On the other hand, there are temples and shrines where a form of devotion to or before the portrait of the Mikado is practised which may quite reasonably be construed as a menace to the loyalty of those amongst the worshippers who, being American born Japanese are, ipso facto, American citizens. Other temples again appear to be the expression not of a rational religion but of a cult of chance or luck directly encouraging the gambling spirit. Now such puzzles as these will not be solved by an academic study of what is called "Comparative religion," in which the religions or quasi-religions studied are regarded as entities standing outside the mental processes of the worshippers; they can be solved only by co-operative psychological study, and the Orient for this offers a field almost inconceivably vast. The preacher of tomorrow, if he is to preach in the full air of the open world, must take note and account of these things. Haphazard and confused methods will bring only disaster. In all of these fields then, the preacher of tomorrow must

recognize the sacred rights of science and their bearing on his message, its content and its method.

IV.


And now at last, you will be glad to know I have come to my final point, my last platitude. The preacher of tomorrow must base his message upon a sound respect for humanity, and must carry that respect wherever he goes, into whatsoever class or nation. The Cross will not stand erect unless it has the whole world for its base, and the spiritual descendant of the Greek who told his fellow Greeks that a Greek owed no more courtesy to barbarians than to wild beasts, must not appear in the Christian pulpit nor upon the Christian mission field. Observe the word "courtesy". What the Oriental peoples, what all non-white peoples, what all foreign peoples, finally what all kinds of people demand and must have, is respect. You have a hundred times heard the story of the banner held up in a workingman's procession I think, in London: "Damn your charity," the inscription ran, "we want justice." The Oriental and alien world, alien in race and religion is saying to us today inelegantly but forcibly "Damn your pity, we want respect." One does not need to vapour about internationalism or the social gospel at this point. Here is a definite set of attitudes which will either save or vitiate the message of the preacher in tomorrow's frontierless and unfortified world. Is this message such that it can be delivered in the same respectful tone to Occidental and Oriental, American and Chinese alike? Every missionary who goes to the Orient out of mere pity for the heathen—mere pity—should be sent home. Equally drastic but accompanied by severe chastisement should be the treatment of men or women who dare to carry their sense of race superiority with them into social life.

The Christian missionary in the past has been moved by a grateful appreciation of God's mercies to white people, by a glowing patriotism, and by a compassionate desire to deal out a part of God's gifts to less fortunate people. Today that compassion is no doubt as much needed as ever, but it must be informed and infilled with respect, else believe me the whole missionary structure may yet come to ruins. Now what is true of the missionary abroad is true of the preacher at home. In recent years we have loudly proclaimed

our faith in the Fatherhood of God and the brotherhood of man; the task of the coming time is, in a word, to take that belief seriously and so to proclaim the gospel that men the world over will be brought into one family of mutual respect and good will. Such preaching will be sacrificial, for it will have an experience of the Cross at its heart; but for the preaching, which with a cloud of garrulous words I have tried this evening to describe—preaching that makes love its end of ends, preaching that offers its doctrine and its central person as stimuli to love, preaching that endeavors to use in the furtherance of its message every ascertained lesson learned in the school of science,—preaching which is based on a profound respect for humanity and belief in its capacity for respectful ministrant good will,—for preaching of this sort there never has been a finer opportunity than that which God is presenting to the preacher whose work is just beginning now.



Old 'Tobas' Sons in Flanders' Fields



These all died in faith. They died in faith that humanity was worth dying for. They died in faith that there are better things than life. They died in faith that their work would be continued. Their sacrifice was a call for ours. Their sacrifice without ours would prove their faith misplaced. We dare not desecrate their memory with mere eulogy. Commemoration without emulation stultifies and condemns. They without us? No! We have to be in it with them.

They died believing our British people to be trustees of the world's freedom. They believed that to our trust we also would be faithful. Life was a great thing to them. For a still greater thing they threw it away. That greater thing was the vision of a warless world. They knew that while the shrapnel could destroy the body it could not destroy what was in the soul. Ere they fell they had taken the measure of the world that is to be. It was to be a world redeemed from Prussianism. And they knew there is no redemption without shedding of blood.

This new world is on its way. If it were not coming why should these men have died? They died in faith or there was no call for them to die at all. It is ours to justify their faith and to make up that which is lacking in their sacrifice. Their blood cries to us from the ground.

—David Christie.